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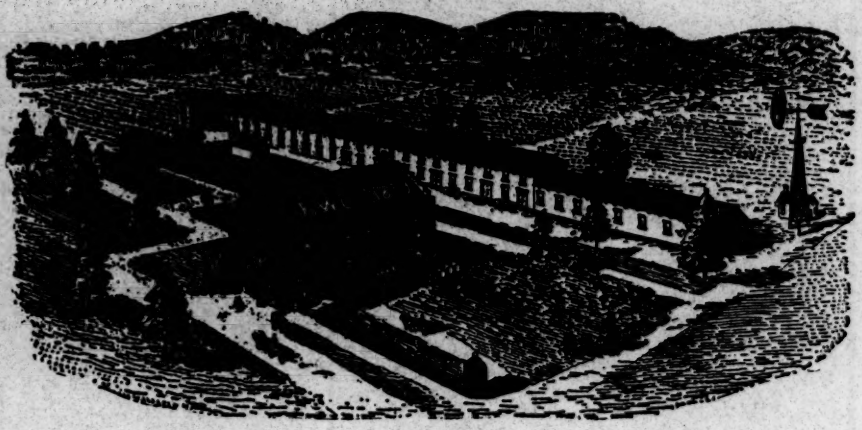

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THE
ECCLESIASTICAL REVIEW

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PUBLICANS IN THE GOSPELS.

THE publicans have a somewhat prominent place in the Synoptic Gospels. They are mentioned five times by St. Matthew, once by St. Mark, and six times by St. Luke. Taking parallels into account, we meet them or hear Jesus speak of them on nine different occasions. A study of these men, their attitude towards the Kingdom of God and their relations with Jesus, will not be without interest and profit; if not for their sake, then because of Him who deigned to become the Friend of Sinners for our sake.

This class of men, as depicted in the Gospels, was introduced into Palestine during the rule of the Ptolemies. According to Flavius Josephus, when Antiochus made a league with the Ptolemy and gave him his daughter in marriage, he ceded Coelosyria, Phoenicia, Samaria and Judea as a dowry. A system of taxation was introduced by which the taxes of each city were farmed out each year to the highest bidder. Josephus gives an enlightening story of the rise of a Jewish publican. When the time came for the sale of the taxes, a certain Joseph of Jerusalem accompanied the bidders to the court of Ptolemy. "The sum of the taxes for Coelosyria, Phoenicia, Samaria and Judea, as they were bidden for, came to 8,000 talents. Hereupon, Joseph accused the bidders of having conspired to estimate the value of the taxes at too low a rate. He promised that he would give twice as much for them, and that he would send to the king the whole substance of those who refused to pay." This offer was accepted and the right of collecting tax sold to Joseph, without

any security other than his word. Before returning to his own country, the new tax collector borrowed 2,000 soldiers in order to enforce his authority. When the people of Ascalon and Scythopolis, the first cities visited by Joseph, refused to pay the tax, he had the most prominent citizens put to death and sent their estates to the king. By making princely presents to his employers, Joseph retained this office twenty-two years and amassed great wealth by violence and extortions in the collection of taxes (*Antiquities*, 12, 4, 1-5).

The same system prevailed under the Roman rule. During the Republic, the entire tax of each province was leased for periods of five years to Romans of the Equestrian Order. During the Empire, the direct tax was under the supervision of quaestors or procurators, according to the status of the province, but the indirect tax continued to be sold to the Roman knights and banking associations. These Roman nobles, called *Publicani*,[1] employed others (*portitores*) to make the actual collection of the tax, or they sub-let the tax to others, who in turn hired the collectors. In this latter case there were more individuals who wished to make a profit from the taxes, and the system led to extortion and every form of injustice. In the days of Tiberius, Syria and Judea pleaded for a reduction of the revenues they were required to pay. The clamor against the greed of the publicans—a term now applied to all engaged in collecting taxes—became so great that Nero considered repealing all indirect taxes. But, Tacitus records, the Senate prevented the granting of this "splendid boon to the human race," though admitting that "some restraint should be put on the cupidity of the publicans."[2]

The whole institution was hateful to the people, whose odium was directed especially against native publicans. Because of their service to a foreign power and their dishonesty and extortions, their name became a by-word for all that is low and evil. Herondus wrote that "every door shudders because of the publicans," and a Greek proverb said: "Tax collector means thief." This same estimate prevailed among the Jews, who made the paying of taxes a religious and moral issue (Lk. 20: 20-25). The Mischna taught that it is lawful to confirm false

[1] Publicani dicuntur qui publica vectigalia habent conducta.—*Digesta*, 39, 4, 13.

[2] *Annales*, 2, 42; 4, 6; 13, 50. Cf. Dio Cassius, 42, 6.

statements with an oath when dealing with thieves, murderers and publicans; that the gift of a publican may not be placed in the temple treasury or in the synagogue alms-box; that money should not be accepted from a publican; that neither he nor any member of his family is a competent witness in court; that a house entered by a publican is defiled.[3]

This reputation and standing of the publicans is reflected in the Gospels. We hear the pharisees classify them with sinners and heathens, and declare that association with them is a defilement. St. Matthew mentions them as examples of hardened and obdurate sinners: "If he refuse to hear even the Church, let him be to thee as the heathen and the publican" (Mt. 18: 17). As a motive for universal and unselfish love, it is said: "If you love those who love you, what reward shall you have? Do not even the publicans this?" (Mt. 5: 46). The Gospels, however, show us a brighter side of the publicans. Not all of them were obdurate sinners, but many were eager to hear the word of God and prepare themselves for His Kingdom.

Publicans Enter the Kingdom.

When St. John appeared in Israel preaching the baptism of repentance, his austere life and evident holiness attracted great crowds from all walks of life. The pharisees and hierarchs came to investigate, to criticise and to reject his invitation to the Kingdom. The common people came to hear the word of God, to believe and be baptized. St. Luke tells us of two special classes—soldiers and publicans—who came seeking instruction (Lk. 3: 10-14). The Baptist did not declare the collecting of taxes unjust in itself, neither did he command the publicans to seek other employment. He demands of them, as a preparation for entering the Kingdom, the avoidance of the vice to which their employment exposed them. In most cases the tariffs were fixed, but there were many devious ways by which the publicans extorted more than what was appointed. For this reason St. John commands them to remain within the proper limits in collecting the taxes. Jesus twice recalled the readiness of the publicans to hear and follow the preaching of St. John.

[3] Schuerer, *Geschichte des juedischen Voelkes*, I, 476 s. The *Mischna*, trans. by Danby, pp. 215, 267, 346, 452, 726.

The Stubborn Children. Jesus spoke of the attitude of the publicans towards the preaching of the Kingdom after He had received the disciples sent Him by St. John. When the disciples departed, Jesus pronounced a eulogy on St. John and recalled the results of his mission. The publicans "justified God," praised Him and, as it were, approved of His plan for their salvation by receiving the baptism of repentance. But the scribes and pharisees "brought to nought God's purpose," rejected the plan of salvation by refusing to believe and be baptized.[4]

The scribes and pharisees, who rejected St. John and now oppose Jesus, are compared to children sitting in the marketplace and scolding one another. Like children of all times and countries, the Jewish children amused themselves by imitating their elders. But the scene portrayed by Jesus is not pleasant, for a quarrel has arisen over the game to be played. "We have piped to you," is the cry of the children who wished to play a joyful game in imitation of weddings; "and you have not danced," they shout at those who refused to play this game. "We have sung dirges," shout those who wished to play a sad and solemn game in imitation of funerals; "and you have not wept," they complain of those who would not join in this game. As a result, instead of happy children at play, we have a scene of quarrels and dissension.

The children are not divided into groups in this picture, but are represented as shouting to one another. Endeavors of some commentators to distinguish definite groups spoil the picture or cause it to lose its naturalness. Since groups are not distinguished in the parable, it does not institute a comparison between individuals or groups. Thus, none of the children represent St. John or Jesus, though their methods are indicated by the nature of the quarrel. The introductory question shows that the whole action of the children, who would not agree upon a game, illustrates the action of the pharisees, who were not brought to repentance either by the severity of St. John or by the mildness of Jesus. This is stated in the application made by our Lord.

[4] Lk. 7: 29-35, Mt. 11: 16-19. We follow St. Luke's narrative. Verses 29-30 are considered by some as a statement of St. Luke, principally because of Vulgate's opening words in verse 31: "Et dixit." This phrase is not in the Greek text, and St. Luke joins the parable to these verses as a conclusion drawn from them by Jesus.

St. John came, " neither eating bread nor drinking wine." His food was locusts and wild honey, and from birth he drank neither wine nor strong drink (Lk. 1: 15). He preached penance both by word and by example. Rejecting his preaching and mission, the pharisees sought to cast doubt upon him and excuse themselves by declaring: " He has a devil." This seems to have been their favorite method of ridding themselves of an opponent or an uncomfortable argument, and may be understood in the literal sense or as designating a lack of mental soundness. Now Jesus comes to them, " eating and drinking." In so far as food and drink were concerned, He followed the customary ways of man. He did not dwell in the deserts nor avoid the companionship of men. He mingled freely with all, that He might gain all for the Kingdom. But the pharisees, who had complained of the Baptist's severity, now denounce the mildness of Jesus. They call Him a glutton and a wine-drinker, the friend of sinners. To them, the austerity of St. John was evil and foolish, and the leniency of Jesus was immoral and scandalous. This mode of action discloses their hypocrisy, ill-will and prejudice, and makes them resemble the stubborn and quarrelsome children in the parable. As the children would choose no game, so also the pharisees refused to choose a way to the Kingdom of God.

Jesus draws a conclusion that has in view those who were attracted to the Kingdom, either by the severity of St. John or by the mildness of Jesus. " Wisdom," the divine counsel manifested in the different methods of John and Jesus to draw men to the Kingdom—" is justified," proved true wisdom—" by all her children," by those who accepted the counsel of God, some being converted by severity and others by mildness. Some consider " the children of wisdom " the works produced by the wisdom of God, the conversions effected by the Baptist and Jesus.

The Two Sons. The effect of the Baptist's mission upon publicans and sinners was mentioned a second time by Jesus shortly before His Passion. The occasion was the disputation in the Temple on the day after the triumphal entry into Jerusalem. A committee of pharisees, priests and leaders of the people asked Jesus the origin of His authority. He countered with a question regarding the authority of St. John's mission,

which they had investigated (Jo. 1: 19-27). Upon their refusal to give an honest and straightforward answer, Jesus proposed the parable of the Two Sons (Mt. 21: 28-32).

Jesus introduces the parable in an unusual manner by asking: "What do you think?" The question gains their attention, for it places a problem before them and asks a solution. The parable is very simple. A father asks one of his sons to help with the work in his vineyard. The son rudely refuses to do so; but later, he repents of his disobedience and does what his father desires. Because the first son refused, the father asks his second son to do the work. This son immediately professes willingness to do as his father asks; but later, he repudiates the promise of obedience by remaining idle. To the question: "Which of the two did the father's will?" they answer: "The first." [5]

Jesus then makes the application: The publicans and harlots enter the Kingdom of God before the pharisees and hierarchs. The two sons, therefore, represent two classes in Israel, not the Jews and Gentiles. Jesus exemplifies, or proves, this statement by calling attention to the different manner in which these two classes received the mission of St. John. The publicans and sinners are like the first son. Their lives had been a decided "No"; but they were converted through the preaching of the Baptist, did penance and began to fulfil the will of the Heavenly Father. The pharisees and hierarchs are like the second son. By office and profession they were apparently zealous for the things of God, having His law always upon their lips; but their lives belie their profession of zeal. They refused to believe St. John and answer his call to repentance. The publicans and harlots, despised and condemned by the pharisees and hierarchs, enter the Kingdom before them.

Jesus Receives the Publicans.

Through the Prophet Ezekiel, God pronounced woe upon the shepherds of Israel who fed themselves and neglected the flock. He declared their criminal negligence: "The weak you have not

[5] There are three different readings of this parable. The first is that found in the Vulgate and followed here. It has the support of the best codices and versions, as well as the wording of the parable and its application. A second reading reverses the action of the two sons, and a third reading reverses the answer of the pharisees. It is probable that an erroneous reading led to the application of the parable to Jews and Gentiles, especially among the Greek Fathers.

strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought back, neither have you sought that which was lost" (Ez. 24: 1-6). This same condemnation could have been spoken against the shepherds in the days of our Lord, for they despised and neglected the sheep which had strayed from the fold. The kindness and mercy of Jesus, the Shepherd foretold by Ezekiel, served only to arouse the hatred and persecution of these false shepherds. While all the Gospels show forth the mercy of Jesus, St. Luke's Gospel is called the "Gospel of Mercy," because of the consoling picture he draws of the Good Shepherd seeking the lost sheep. He records the conversion of Zacheus the publican, the repentance of the woman "who was a sinner in the city" and the salvation of the thief on the Cross. He speaks of the great number of publicans and sinners who flocked to Jesus, and records the magnificent trilogy of mercy-parables by which He answered the murmuring of the pharisees and described the wonders of God's mercy (c. 15). The Gospels relate two noteworthy conversions of publicans.

Matthew the Publican (Mt. 9: 9-13, Mk. 2: 13-19, Lk. 5: 27-32). This important event in the life of St. Matthew and in the organization of the Church is told with few words by the Evangelists. One day at Capharnaum, Jesus saw a publican at work in the custom house, levying toll on the fisheries of the lake and on the commerce that passed along the highway from Damascus to Ptolomais. At the invitation of Jesus, this publican left his work to become a disciple. The three Gospels agree in all details of this event, except in the name of the converted publican. In Mt., he is called Matthew; in Mk. and Lk., he is named Levi. Christian tradition has always identified Matthew with Levi, and this identification is fully in agreement with the Gospel narratives. The difference in names is ascribed to one of two causes: Either this publican had two names, something not uncommon at the time, or he took a new name after his conversion, Matthew signifying "Gift of God." From motives of humility, St. Matthew uses his better known name in this narrative, and also adds "the publican" to his name in the list of Apostles.

As an expression of gratitude and, perhaps, to give other publicans an opportunity of meeting Jesus, the newly called disciple prepares a feast in his house. The invited guests, besides Jesus and the disciples, are men of the class to which Matthew had belonged. Also present were pharisees who looked upon the feast as a scandal. With the cunning of Eden's serpent, they whisper a doubt-inspiring " Why? " into the ears of the disciples. Why does their master contaminate himself by eating with publicans and sinners? Can good Israelites follow a teacher who lowers his dignity in this manner?

Jesus makes answer for the disciples and justifies His presence by quoting the proverb: " It is not the healthy who need a physician, but they who are sick." As the physician goes where his services are most needed, so also the shepherd seeks out the sheep who have most need of his care and ministrations. This explains and justifies His presence, for He adds: " I have come to call sinners, not the just." This saying has been explained in several ways: Jesus calls the pharisees " just," by comparison with the publicans, who were public sinners; or, He meant that He had not come for those who were " just " in their own estimation and felt no need of grace and conversion; or, He meant that if there were any just (without His grace), He would not have come for them. Since the Hebrew idiom admits of a formal negation in order to emphasize the affirmation, without actually excluding the object denied, the words of Jesus are best understood as an emphatic declaration that the primary object of His coming is to save sinners. If He is found in their company, it is because He desires and seeks their salvation.

Between these two statements in Mt., there is a quotation from the Old Testament: " I desire mercy and not sacrifice " (Osee 6: 6). The Prophet's words emphasize the precedence of the law of love over the law of sacrifice. This quotation is not out of place in the context, as some have thought, but throws light upon our Lord's answer. The pharisees condemned His presence at the feast because they had no love for sinners and the lower classes. Jesus is motivated, not only by strict duty or legal prescriptions, but by love and mercy which surpass the precepts of the positive law. All-embracing love sets the limit of His zeal. He is found wherever there is good to be done, wherever there are sinners to be saved.

Zacheus the Publican (Lk. 19: 1-10). Jericho, second in importance among the cities of Judea, was the center of a large trade in agricultural products and an important point in the transit of goods from the east and north into Judea. The city proved a lucrative post for Zacheus, " a leading publican " (ἀρχιτελώνης). This title occurs nowhere else, and most probably means that Zacheus was a superintendent over the publicans of the city, an official whom the Romans called a *magister*. Because of his position, he undoubtedly had heard much of the Baptist and of Jesus, and of the latter's love for publicans and sinners. Desiring to see the Friend of Sinners, but finding himself unable to do so because of the crowds that filled the streets, he hurries ahead and takes up a position in a sycamore tree.[6]

The action of Zacheus is not due to curiosity, but to a beginning of faith. And his faith is rewarded, for Jesus bids him descend from the tree and become His host. This is the only recorded instance of Jesus inviting Himself into anyone's home. Yet, if " He did not hear Zacheus' verbal invitation, He saw his interior disposition " (St. Ambrose). A sense of outraged propriety caused the people to murmur at our Lord's entry into the house of a publican. Opinions differ on whether or not the brief dialogue between Zacheus and Jesus took place in the hearing of the people, but the Gospel contrasts the conversion of the publican with their murmuring.[7] Responding to grace, Zacheus immediately resolves to give half of his riches to the poor and to make four-fold restitution for any injustice he may have committed in collecting taxes.[8] Ordinarily, two-fold restitution was demanded for theft and property damage; at times four-fold restitution was required (*cf.* Ex. 22: 1, 4-9). Zacheus resolves to pay the greater penalty for his misdeeds.

[6] Specifically, the fig-mulberry, as indicated by its Greek name: συκο (fig) and μορεαν (mulberry). Its branches ordinarily grow close to the ground, making ascent a relatively easy matter.

[7] This murmuring is an indication that Zacheus was a Jew. Had he been a pagan, this would have been mentioned as an aggravating circumstance. Further indications of his nationality are: his name, which is Jewish; and the statement that " he, too, is a son of Abraham." This must have meant actual descent from Abraham, because the Jews knew nothing of a spiritual relationship to Abraham. Almost the same mode of speech occurs in the cure of the infirm woman (Lk. 13: 16).

[8] The present tense shows that Zacheus is making a resolution, not stating something he has done in the past. The " if " does not express a doubt, but gives the reason for restitution. An exaggerated and false view makes Zacheus calculate that four-fold restitution will consume half of his wealth, thus making him relinquish all earthly possession.

His conversion is sincere, and Jesus declares that salvation has come to him. Jesus states two reasons for His action and declaration. Zacheus, in spite of his standing among the people as a publican, has become a true son of Abraham by his repentance. There is nothing to hinder him from enjoying the blessings promised to the children of that great Patriarch. Zacheus was one of the lost sheep of Israel whom Jesus had come to seek and save.

Parable of the Pharisee and the Publican.

Lk. 18: 9-14. This parable forms a fitting conclusion to a study of the publicans in the Gospel. It draws a strong but delicate portrait of two men who may be considered as representatives of their respective classes, and it touches the very foundation for the different attitude taken by these two classes towards Jesus and His doctrine. In form, the parable is an example which, in its literal sense, illustrates a principle of the Kingdom of God. Before all else, it teaches that humility is a necessary requisite for justification and salvation.

St. Luke's introductory note tells us to whom this parable was directed and its purpose. Jesus wishes its lesson to be learned by all "who trust in themselves as being just," who overestimate their own goodness and possess confidence in themselves. They also "despise others," looking upon them with disdain. While this description fits the pharisees, the parable is intended for all who may have such a disposition. The parable, therefore, teaches the value of humility as a condition for the reception of grace, and condemns pride as an obstacle to grace. The object of the parable is not to teach a lesson on prayer, though this lesson may be drawn from it, in as much as it gives an example of pride and humility expressed in prayer.

Two men visit the temple, one a pharisee and the other a publican. No greater contrast could have been drawn in those days. The pharisee belonged to the most distinguished class, representing conventional holiness and punctilious observance of the law. The publican belonged to the other extreme of society, to a class representing religious indifference and disregard for the law. It is not to be assumed that these two men went to the temple together, for such an action would have been considered a disgrace by the pharisee. The opening verse merely places them in the temple at the same time.

The pharisee is first described. Standing was one of the usual postures for prayer, and no special significance should be attached to the fact that the pharisee stands while praying. The publican also stands during his prayer. The pharisee may have struck a pose, but Jesus does not introduce this distracting detail into the description. He prayed about himself or to himself. "Search his words for a single petition addressed to God; you will find none. His intention is not to pray, but to praise himself" (St. Augustine).[9]

In his prayer he distinguishes himself, perhaps his class, from all other men, whom he designates as extortioners, unjust, and adulterers. He then points out, as the worst of them, the publican who has come to worship God. He passes from the negative to the positive side of his supposed holiness, to the good works he performs. Though the law required but one fast in the year, he fasts twice each week. Not only does he pay tithes on the fruits of the earth indicated in the law (Lev. 27: 30, Dt. 12: 6, 17), but on all that he possesses, or on all that he acquires. Yet, while boasting of supererogatory works, he violates the law by pride, self-praise, and condemnation of his neighbor.[10]

In striking contrast is the prayer and disposition of the publican. He chooses a remote and inconspicuous place—"standing afar off"—as if unworthy of approaching near the Holy of Holies or of joining the other worshippers. The bowing of the head and striking of the breast are further signs of humility and consciousness of guilt. He looks upon himself, and finds nothing of which to boast. He looks to God, and finds that he may make a plea for mercy. He acknowledges his sin and unworthiness, and breathes an humble prayer for pardon.

Jesus passes judgment, or declares the result of their prayer: "This man went back to his home justified rather than the other." Comparison is not made between two justifications, internal and external; nor between greater and less, as if the

[9] Commentators and writers on the Life of Christ cite examples of prayers from the Talmud in order to show that the picture of the pharisee at prayer is not overdrawn.

[10] Jesus had said: "Woe to you scribes and pharisees, hypocrites; because you pay tithes on mint and anise and cummin, and have left undone the weightier matters of the law, right judgment and mercy and faith." But He did not condemn works of supererogation, for He added: "These things you ought to have done, while not leaving the others undone" (Mt. 23: 23).

pharisee received less than the publican. The comparison is made between the justification of the publican and the non-justification of the pharisee. The publican received forgiveness of his sins, the pharisee received nothing. The publican acknowledged his emptiness and was filled with blessing, the pharisee declared his fullness of holiness and was sent away empty. The example illustrates the principle taught by Jesus in word and work: He who exalts himself shall be humbled, and he who humbles himself shall be exalted. The humbling and exalting is in the sight of God, and its effect or result is the granting or denial of grace.

The formal intention and purpose of the parable is to teach and illustrate the need and importance of humility, for "God resists the proud, and gives grace to the humble" (Jas. 4: 6). The introductory words of St. Luke and the conclusion drawn by Jesus show that this is the primary, if not only, purpose of the parable. If this virtue is necessary in all of man's relations to God, it is particularly required in prayer; and this may be considered a secondary lesson of the parable.

It appears significant that Jesus made the pharisee and the publican examples of pride and humility. The contrast between these two virtues is strengthened by the use of these two types, and the disclosure of the internal state of these two men emphasizes the difference between the judgments of men and the judgment of God. Besides this, the parable describes a characteristic of the pharisees as a class, and a characteristic more easily found in the publicans. The pharisees generally, in their pride and self-sufficiency, would not recognize their need of repentance and conversion. The publicans, possessing nothing or very little in the spiritual order, were more willing to acknowledge their sinfulness and need of God. This difference in disposition, pride on the one hand and humility on the other, led to the rejection or acceptance of the Kingdom of God preached by St. John and Jesus. But man's fate is not fixed by the class or the set to which he belongs, and the power of God's grace is not limited by man-made lines and class distinctions. For, among the Apostles we find St. Matthew, the converted publican, and St. Paul, the converted pharisee.

RAYMOND STOLL.

Norwood, Ohio.

THE CHURCH AND THE GOSPEL.

MANY persons have a warm spot in their hearts for the Gospel of Christ, but cannot stomach the Catholic Church. In an age of remorseless power politics, the tender idealism of the Gospel is a refreshing contrast to the grossness of the times and to the brutal cynicism of the propaganda mills. Nations have lost faith in anything but force, of which Napoleon ruefully remarked " how little it can organize." The gentle suasion of the Gospel would enlist the spiritual in man; a side of him for which the dictator cares nothing, unless to debauch it with hatred, cruelty and greed. In a sense, Christ flatters us with the high ideals He proposes for our acceptance, because He plainly regards us as being just a little less than angels. It is sweet to be held in high regard, even though we are not particularly conscious of deserving it.

The dictators do not flatter us. Far from it. Their contempt for us is manifest in every line they speak. They stuff us with lies, as though we were the veriest morons. They do not even pay us the scant compliment of being consistent in their lying. " What matter? " they seem to say, " those boobs will swallow anything we tell them. Or even if they should penetrate our sleazy pretense, they daren't let a peep out of them." The despot suffocates his people with surveillance, and turns the country into a workhouse or reform school. Every playground, so to say, is taken from the spirit: religion, the unhampered exercise of art and speculative thought, and even the privacy of the family hearth. The total citizen must always be stultifying himself. Always he must be playing at top form a part composed for him by the despot: the role of goggling fanatic, the model party man, huzzahing this and reviling that, with never any respite for the mind, with never any leisure to be simply and solely himself. Small wonder, then, that the Gospel should appear as an oasis of spacious humanity, an " angulus ridens " of sincerity, amid all this coarse, dour strutting and make-believe.

To say that many persons are now coming to think better of the Gospel is not to say that they are moderating their sullen view of the Catholic Church. The reason for the lag is understandable. The Gospel is the life story of the most attractive

Personality the world has ever seen, and is filled with sayings so wise and beautiful that only the most depraved could be insensible of their charm. Besides, the Gospel is a document, which one may take up or lay aside as fancy prompts; it is quite at one's disposal. The Church, however, is a concrete, visible organization which functions through human agents; which has an absolute central authority and a fixed hierarchical structure; which commands, exhorts, reproves, and is forever dunning the conscience; whose history is now a long one, during which the human agents have sometimes blundered or been renegade to their high calling, sometimes comporting themselves as frightfully human indeed.

The Gospel may be said, in certain respects, to differ from the Church as the poem differs from the poet. The poem is all beauty and elegance, and instantly commends itself. But the talent which produced it is lodged in a visible concrete body known as the poet, about whom there may be things which do not commend themselves at all—like the cut of his jib, his dowdy dress, the infrequency with which he bathes and shaves, a slouching walk, the way he eats soup, his soiled nails, or his fondness for other liquids than those of the alphabet. In short, the poet in all his aspects is not as lovely as his poem, and therefore not as easily kindled to. Similarly, Christ in His Church operates through human agents, who are not always ingratiating. Moreover, Church history is not simply the record of God's power and holiness made manifest, but of the human agents who participated in that manifestation; and this human element is not always without blemish, and therefore can be difficult to abide. Whatever the human blemishes, the Church is the necessary custodian of the Gospel.

For the Gospel was implemented with the Sacraments; which must be duly administered and shielded from profanation; and this is the business of a church. The Gospel is also a program for human betterment, and therefore needs an organization behind it. It was not the first such program ever launched. Plato had some fine ideas as to how the world should live. Yet he had no discernible effect on even his own day and district, because he did not organize a group to set his plan in motion. It remained just a beautiful dream, and human life continued as badly as before. Marx and Engels, however, did not make

Plato's mistake; they envisioned a worldwide party which should spread their doctrines and press for their adoption. Nor was Hitler content merely to enunciate ideas, but organized the Nazi Party to take over the government in Germany and carry them into effect. In fact, if there had been no Church, there would be no Gospel. However high it may rank as literature in our estimation, it was not originally intended as such, but as the permanent record of what the Apostles were actually preaching. It was not the otiose production of men of letters, but rather the by-product of strenuous Apostolic labors. It was the minutes of the preaching of the nascent Church; its very existence is proof that a church was active from the start.

Even if the Gospel were simply a literary record of what Jesus taught, as much of Plato is a record of the teachings of Socrates, a church would still be necessary if the teachings were to be effective. In this sense—if a homely illustration is not amiss—the Gospel is like a football, which is a wholly admirable object where it rests in the sports-shop window. The slender ovoid shape, the fine gleaming leather, the neat firm stitching make it a thing of beauty and a joy forever. If a football is to figure in any touchdowns, however, a team is needed to bear it down the field, since it cannot cross the goal line unassisted. The team should be composed of creatures of flesh and blood (the fleshier the better) if the interest of the stands is to be engaged. For even " ghost writers " need someone of flesh and blood to pay them and voice their products; but ghost football players would have to play to empty benches. The team must also be highly trained, requiring that its personnel be set apart from the multitude. For the sake of smooth efficiency, the team must have someone in supreme command to call the plays, with the rest of the players having each his definite assignment. In other words, the team must have a strong central authority and a hierarchical structure. Other things being equal, such a team can hope to prevail against fierce blocking and score touchdowns with that football which everyone admires. In the course of their gruelling exertions, however, the huskies may perspire a bit; and this can be grossly offensive to some people. But they must learn to put up with it, if they really want that lovely football to go places.

Now, a lot of people think the Gospel of Christ a perfectly enchanting document, and would like to see it prevail against the fierce blocking from human indolence and depravity; would like to see it cross the goal line into the actual lives and loyalties of mankind. But this calls for a church to carry the Gospel and give it systematic expression; for a visible church with strong central authority and a hierarchical structure. In the course of its exertions, however, the visible body of this church may sometimes exude the dank odor of humanity. But delicate souls must learn to put up with it if they want the Gospel to be touched down on the daily lives of mankind.

A Christianity which was not ecclesiastical (if such can be imagined) would not have survived in this imperfect world. It would indeed have died aborning, like Comte's religion of humanity. It was a " church " that Christ built, not an idea, or sentiment, or philosophy; and He built it on Peter, the " rock " of authority. And it was to this church that He promised endurance till the end of time. And it was churchmen, writing under Divine inspiration, who set down the truths of the Gospel, to be the light and leading of future generations. To be anti-clerical is to be anti-Saints Matthew, Mark, Luke, John, Peter, James and Paul, for they were clerics; to be anti-clerical is to be anti-Christian, however much the particular anti-clerical may miss the full import of his sentiments. Now, even an intelligent Marxist, I suppose, would be willing to admit that, at some stage or other of its existence, Christianity rendered invaluable service to mankind. But whatever good Christianity has accomplished in the world, it has accomplished as a church, and could not have accomplished except as a church. The most fleeting glance at its history will show that Christianity has flourished only when and in proportion as the Church has flourished, as the authority and influence of the Papacy was unchallenged, as the clerical order was held in honor. In other words, whenever Christianity has really prospered, has really been a mighty force in human life—as, for instance, in the 13th century—it has prospered as a Church.

To hear the Church-baiting Liberals, you might think it was just the other way round. Surely none but a driveling bigot would have the hardihood to say that the last four hundred years have been a golden age of Christianity; that England, for

instance, during the last four centuries enjoyed the most intense Christianity in its history. Was it a thriving condition of religion that harrowed the soul of John Wesley, and set him frantically preaching revivals up and down the land? Rather he had the air of a man desperately fanning a heap of embers lest the last few sparks go out. His error lay in trying to drive out the Devil by Beelzebub, by injecting the virus of Evangelism into a people already perishing from it. That method is valid for bodily but not for spiritual disorders; the cure for Protestantism was not more Protestantism, but Catholicism. Wesley succeeded in so far as he adopted the method of the Catholic missioner—getting people to repent of their sins, to turn to Christ and say their prayers. If he could have gone the whole way with the Catholic missioner and administered the Sacraments of Penance and Holy Communion, what a grand job he might have done of lifting the religious face of England, for his zeal and incessant industry were truly something to marvel at. It is evident, then, how after the destruction of the Church in England, not only was there no increase in piety and fervor, but within a comparatively short time the mass of the people were on the point of losing any semblance of Christianity whatever. This did not bespeak a flourishing degree of religion under Evangelical auspices; no more than the present debacle of morals in the Western world bespeaks a golden age of Christianity.

Just now there is much prating in certain circles about "saving our Christian civilization and Christian values." God will save Christianity, and God alone. That it will survive, we Catholics unalterably believe; how it will be brought to survive, what will be its fortunes in the immediate future, we may well shrink from anticipating. For the really sad part of the present carnage is that it is not clear how Christianity can stand to benefit, whatever the outcome. I have lately been re-reading Newman's *Present Position of Catholics in England;* and if the great Cardinal had been visiting his splendid scorn upon the Nazi traducers and persecutors of the Church instead of upon its traducers and persecutors among his own countrymen, I cannot see how he could have drawn up a more withering indictment. If vital, dynamic, fruitful and enduring Christianity is synonymous with the Catholic Church, as indeed it is, then I

shrink from entrusting its salvation to the ruling forces in England quite as much as I shrink from surmising what may happen to it at the hands of a triumphant Nazidom. When Christianity was threatened with extinction by the Turk, Christians finally got up enough spunk to save it. But I'm afraid that, in the present crisis, Christ alone, acting in His own good time and in His own marvelous way, can be relied upon to save Christianity, as once He saved His Apostles from the angry waves. Christ will save Christianity by saving His Church; which is to say, He will save Christianity in its oldest, purest and quintessential form; but fifth column Christianity, the parasitic sects, modifications, adulterations and caricatures of Christianity cannot reasonably hope to survive the current cataclysm.

Christian values were saved once before, but they were saved in and through the Church, and could not have been saved in any other way. This is not the perfervid boast of a Catholic apologist but the grudging conclusion of anti-Catholic historians. Newman cites two of them in the first of his lectures on the *Present Position of Catholics in England*. On page 15 of the Longmans 1908 edition, he quotes Guizot as follows: " If the Church had not existed, I know not what would have occurred during the decline of the Roman Empire. I confine myself to purely human considerations, I cast aside every element foreign to the natural consequences of natural facts, and I say that . . . at the close of the fourth and the commencement of the fifth century, *the Christian Church was the salvation of Christianity* " (Italics apparently Newman's). There is something for the anti-ecclesiastical, anti-clerical, lip-serving Christian to ponder. The decline of the British Empire is hardly as catastrophic as that of the Roman, though Walter Lippman and Dorothy Thompson would almost seem to think so; but it would serve these worthies well to understand that if the humane values they cherish are to survive, they will survive in and through the Church, and in no other way. Guizot is an impartial authority for saying that the Church is now a practised hand at being receiver for a bankrupt civilization.

The net impression one gathers of our side of things is that it is bankrupt; not in the physical wherewithal to fight, but in that moral conviction which is the source and stay of morale.

The mass of our people simply do not know what they should fight for, or whether there really is anything for which to fight, so denuded are their souls of Christian sentiments. Our chief bottleneck, strange as it may sound, is propaganda; we have no rousing battle cry, no spirited slogans; only a weakly "England must not be allowed to fall," and weaker still, "Make the world safe for democracy." Of course Christianity and all the humane values which proceed from it and cluster round it are in grave jeopardy, whether from the ruling forces of Russia, Germany, England, Italy, Japan, or any other country that you choose; of course Christians should be fighting-mad about one of the direst threats to Christianity in its history; and of course they would be if there were a flourishing religion, which is to say, a flourishing Church. But there isn't; and all those tocsin-sounding Liberals who revere Luther, Voltaire and Garibaldi should know the reason why. They should bemoan the jeopardy to Christian values! Heavens, they've been insistently asking for it these several hundred years. If they would only examine their consciences awhile, they might realize that Hitler is the answer to their prayer; to a most persevering prayer withal. It is they who are largely responsible for the apathy of the mass of persons on our side to the Christian jeopardy; for the fact that, excepting a handful of intellectuals who perceive the deeper issues at stake, the only moving force on our side comes from those who have a vested economic interest which stands to be despoiled by a Hitler triumph.

The Churchills, Sherwoods and Thompsons would not take it amiss if their eloquent, jeremiads over the tragic plight of Christian values leave some of us cold. We admit the fact, and shudder at its portent; but we are made just as apprehensive by the jejuneness of the Christianity which they have in mind. It is a brand of religion of which we have often been tempted to say, "Why cumbers it the ground?" It is not the sort to impress any honest student of the Scriptures as fulfilling Christ's palpable intentions. Certain old familiar landmarks of the Gospel are missing from it; such as the living reality of Christ's Presence in the Lord's Supper—"This is My Body," or its sacrificial character, or the insistence on a penetential regimen, or the inviolable sacredness of Christian marriage, or Peter. Poor Peter, who was forever stepping into the Gospel picture, but

doesn't get a look into the modern streamlined Christianity; and his absence just doesn't seem right. Something was always stirring when he was about; which is perhaps the reason why Protestantism has always seemed so lifeless. You should think a journalistic age would want him back again, if only for the sake of good copy. It is certain that whenever he was very much about and had unchallenged sway, Christianity got things done. Not that he initiated exerything; but just his being in the picture, honored and revered, seemed to give a drive and zest of cohesiveness to Christianity, which it sorely lacks today.

Following the Guizot testimony, Newman quotes a Dr. Waddington, presumably a reputable Protestant historian of his day: "At this crisis (i. e., the overthrow of the Western Empire, and its occupation by unbelieving barbarians) it is not too much to assert, that *the Church was the instrument of Heaven for the preservation of the Religion* (Italics apparently Newman's). Christianity itself, unless miraculously sustained, would have been swept away from the surface of the West, had it not been rescued by an established body of ministers, or had that body been less zealous or less *influential*" (Anti-clericals, take notice! Italics mine). Then Newman proceeds to digest the rest of the passage in his own words: "He (Waddington) goes on to mention six special benefits which the Church of the middle ages conferred on the world; viz., first, she provided for the exercise of charity; secondly, she inculcated moral duties by means of her penitential discipline; thirdly, she performed the office of legislation in an admirable way; fourthly, she unceasingly strove to correct the vices of the existing social system, setting herself especially against the abomination of slavery; fifthly, she labored anxiously in the prevention of crime and of war; and lastly, she has preserved to these ages the literature of the ancient world."

In those days Christianity certainly got things done with a vengeance; and it was precisely as a church, yes, the Holy Roman Catholic Church, that it waxed so effective. At the very time, on the admission of a Protestant historian, when the Catholic Church was supposed to be getting in the way of the Gospel and even corrupting it, the Church was rather showing in magnificent fashion that the Gospel is workable. Here surely is a Christianity which is worth saving, and which can in turn

proffer salvation to a distracted world; here is the living fount of all those values whose tragic plight the Liberals deplore. Here is the Catholic Church in unimpeded action. What matter if some of the values be lost for a time, as long as the source of their revival is saved. No matter what side wins this war, those values will still be in need of profound renewal; for under Liberal auspices they had been cut off from their roots or source, and have long been withering. Of what avail to hurl back Communism, Nazism and Fascism, unless a vigorous Christianity, like the ecclesiastical and clerical Christianity of the middle ages, stands waiting to occupy the ground from which the monsters have been dispersed? Men's minds abhor a vacuum; and if truth be not there to fill them, some other monstrous heresy will serve instead.

The world is in mortal need of a vigorous and effective Christianity, another golden age of Christian influence; which is to say, another prosperous era for the Catholic Church. The truly momentous question now is whether, in the designs of her Blessed Founder, the Catholic Church is to recover her ancient prestige and power over the minds and hearts of Western mankind? Striving for that objective were a crusade that any sensible Christian could readily enlist in. If we can reasonably expect that the Church will return to her once glorious estate, we need have no fear for the humane Christian values; otherwise, we should prepare to bid them a long farewell, however this war turns out. Is it too much to ask, that the desolate Liberals will some day catch up in their reading of history, and learn at last where those cherished values really sprang from?

THOMAS A. FOX, C.S.P.

San Francisco, California.

BLESSINGS FOR THE SAILORS.

BY the seven Sacraments, Grace is shed upon the birth and the growth of the soul, for its medicine and nourishment, and finally upon its journey, and upon the two main states of Christian life. Less directly but even more broadly, by means of the Sacramentals, in particular the Blessings, special spiritual and temporal favours are bestowed upon the various states of life.

In the Ritual, the liturgical book concerned with the Sacraments and the Sacramentals, we find two hundred blessings for various objects and persons. Whilst the Sacraments were actually instituted by the Lord Himself, the Sacramentals and Blessings are institutions made by the Church in compliance with and based upon the Lord's promise to be with Her all days even to the consummation of the world. There are, however, a few blessings which must be regarded as instituted by Jesus Christ, such as the Blessings of the House and of the Food, the Blessings of the Children and of the Sick (Luke 10: 5-9, Matthew 19: 13-15). Since the time of the Apostles, it has been assumed that also the Blessings of the boat and of the fishing-nets were instituted by the Lord. Ss. Peter, Andrew, James, John, Thomas and some other disciples were fishermen, and they continued their trade even when Jesus had made them fishers of man. Jesus frequently helped the disciples with their work. One of His last actions on earth after His Resurrection was to help the disciples with the miraculous draught of fishes. He liked to teach the multitude out of a fishing-boat and He used it when passing over the water. Accordingly, the boat is one of the most ancient objects to be blessed by the Church.

For more than three hundred years, the Blessings of the House, the Blessings of Victuals at the Paschal Time and the Blessing of the Boat were the only blessings of secular objects found in the Ritual and thus officially recognized by the Church Universal. For a long time, these blessings were also contained in the Appendix of the Missal, their importance thus being strongly emphasized, whilst our present Roman Missal only contains the ancient Blessings of the Food at Paschal Time and other blessings for strictly ecclesiastical purpose. As late as during the last eighty years, the Ritual was enlarged by the insertion of

a great number of blessings for secular purpose, blessings which either had been for long in local use or which were newly composed. Besides the ancient Blessing of a Boat, the present Ritual contains the solemn Blessing of the Fishing-boat, inserted as late as 1912, but probably composed already in the 16th century.

The history and the content of the Ritual are but little known, even to the clergy. Hitherto, complete editions of the Roman Ritual, containing the Blessings of the Boat and the Fishing-boat, were imported from Italy and Belgium. There exists no English translation of the Ritual, except the small edition of the *Layfolk's Ritual* by Dom Cabrol (1917), which, however, gives only nine blessings, especially those concerning the house and the family. Probably, this article for the first time gives in English the text of the Blessings for sailors.

Whilst the Blessing of the Boat consists only of one prayer, in the Solemn Blessing of a Fishing-boat this prayer is preceded by a psalm and followed by a lesson taken from the Gospel of St. John (21: 1-24), by three more prayers concerned with the fishing-nets and the fishers themselves, and by a final blessing. The same as all blessings, these two blessings begin with the versicles:

> Our help is in the name of the Lord
> Who has made heaven and earth (Psalm 123: 8)
> The Lord be with you
> And with Thy spirit.

Before the blessing of a boat the invocation of Gods' help is of special significance. The prayers of our blessings speak most impressively of the dangers threatening the sailors. The name of the Lord is invoked both for the object and the blessing itself, the prayer of the blessings being impetrations made by the Church for special spiritual and temporal gifts to be shed upon the faithful according to their devotion. By recognizing God as the maker of heaven and earth, the person or object is placed in the universal order of God's creation. Moreover, whilst invoking God's blessing for the natural use of the object, the blessings open an outlook to the supernatural purpose and end. The answers in these versicles are given by the congrega-

tion attending the ceremony. According to the Rubrics, the priest when blessing must be accompanied by a server who has to carry the Holy-Water vat and the Ritual. It is most desirable that the answers are not only given by the server, because by the versicle " The Lord be with you " and by the use of the plural in all prayers of blessings, the fact is strongly emphasized that blessings are liturgical functions, acts of public worship performed by the community according to the order and the intention of the Church Universal. This liturgical character is of special significance in those blessings which concern particular groups of persons, families, vocations, or trades, these blessings being acts of profession of membership in the social order of the Church which is the mystical Body of Christ. The Blessing of a Boat is such a blessing for a particular calling:

> Harken, O Lord, to our supplications and bless (here the Sign of the Cross is made) by Thy holy right hand this boat and all who travel in it, as Thou hast vouchsafed to bless Noe's ark carried upon the waves of the flood: Stretch forth to them, O Lord, Thy right hand, as Thou hast done to Blessed Peter when walking upon the sea, and send Thy holy Angel from heaven, who may deliver and protect this boat from all dangers, with all who will be therein: and repelling all adversities, grant Thy servants a calm voyage and the always wished-for haven, let them carry out and rightly finish their business, and when the time comes again, call them back to their home with all joy. Amen.

The final aim of all blessings, even of blessings of inanimate objects, is man. According to Psalm 8, which in the Solemn Blessing of the Fishing-boat is recited before this prayer, God has made man a little less than the angels and set him over the works of His hand. The inanimate object is not blessed in itself but as an instrument of God for bestowing grace upon all who are going to use it according to His will, with devotion and thanksgiving. By being used by man, the nature of the thing itself is raised to supernature in so far as man has a supernatural end. Even things which are blessed for mere secular and natural use, serve this supernatural end of man. By means of boats and ships, man has taken possession of the water according to God's disposition. He did so, in the first instance not for voyages for trading or exploring foreign coun-

tries, but for the simple need of fishing in compliance with God's promise: " All the fishes of the sea are delivered into your hand " (Gen. 1: 28, 9: 2). Accordingly in Psalm 8, the great hymn of praise of God's glory in mankind and as such recited in the beginning of the Baptism of an adult, the Blessing of the Fishing-boat professes: " Thou hast subjected under his feet also the fishes of the sea, that pass through the paths of the sea ". The particular purpose for which the fishing-boat is blessed, is older than the more general purposes as mentioned in the Blessing of a Boat. In the latter blessing, mention is made of the fact that mankind owes to the boat its existence, the Ark having been the means of saving Noe and his family and of all flesh two of a sort from the deluge. In fact, the boat is not a human invention but a divine institution, God having said to Noe: " Make thee an ark of timbler planks and pitch it within and without " (Genes. 6: 14). This institution gains in significance when considered as a symbol of Redemption in Jesus Christ, as is done by reading the story of the deluge as the second Prophecy on Holy Saturday.—At the same time, however, by alluding to the story of the disciples in the storm, the Blessing of the Boat warns us from overrating our human power of " ruling the waves ": " The boat in the midst of the sea was tossed with the waves, and they were filled, and were in danger . . . But He came walking upon the sea ". God has no need of a boat. He can walk upon the waves and so can all whose faith is as strong as was St. Peter's faith. Accordingly, the Prayer for Those at Sea as found amongst the Occasional Prayers in the Missal, begs:

> O God, who didst bring our fathers through the Red Sea, and didst bring them in safety through great waters, singing praises to Thy holy name, we humbly beseech Thee that Thou wouldst keep from all danger Thy servants who are on board ship, granting them a calm voyage and the wished-for haven. Through Our Lord. . . .

This prayer actually acknowledges that all passing over the water either by means of boats or by a direct miracle is a work of God. The great general teaching of our blessing is that man needs inanimate nature in reaching his supernatural end and that in using nature according to God's disposition he has His special blessing.

Both the Prayer for Those at Sea and the Blessing of a Boat actually beg that the boat may be as safe as the direct guidance by God's right hand stretched forth to us. The connection between these two prayers is most obvious in the fact that the second part of the Prayer for those at Sea is identically found in the Blessing of a Boat. The prayer of the Missal is directed to God the Father, whilst all the prayers of the blessings of the boat and of the fishing-boat are directed to God the Son. In the ancient Roman liturgy prayers were exclusively directed to God the Father. Prayers directed to God the Son are of later date, being a peculiar feature of the "Gallican liturgy", as developed in Western Europe in the early Middle Ages. In fact, it is to this liturgy that we owe the majority of blessings, especially of objects for secular use. Another peculiar feature of Gallican prayers is the richness in references to biblical texts, to the former deeds of God on which we can rely when asking for special favours in a similar line. Thus both the Blessing of the Boat and the Blessing of the Fishing-nets make reference to several instances taken from the Old and the New Testament.

The Blessing of the Boat, moreover, asks for special protection by an Angel thus recognizing the special dangers of seafaring. The Angels are the champions of God in the warfare with Satan, a fact frequently mentioned in blessings concerned with objects or persons particularly dependent on peace, such as the blessing of the house or the family, of the woman in childbirth, of the sick, of children and of pilgrims and travelers, or the blessings of vehicles, especially of ambulances, aeroplanes and railways. In the ancient Blessing of the house, which at present is also used in the Asperges and in blessing buildings such as Churches, schools, printing-offices, etc., no less than five expressions are used in order to emphasize the need for Angelic protection: "keep, favour, protect, comfort and defend this house and all who dwell therein". The Latin words for "keeping" (*custodire*), "protecting" and "defending" are taken from the military language, and so are the words "protection" and "deliverance", as found in the Blessing of a Boat. The peaceable use of nature is endangered by the snares of Satan, a fact strongly emphasized in the Exorcisms of natural raw-materials such as salt and water, the Exorcism of water being of special significance in relationship to our blessings. The

natural purpose of the boat or ship in particular is to have a calm voyage and to reach the port. The petition for a calm voyage is referred to the various stories of sea-storms, as found in the Gospels. The second prayer of the Blessing for Pilgrims and Travelers (also called " Itinerarium ") begs for " a haven in shipwreck ", thus alluding to experiences made by St. Paul (Acts 21: 44, I Cor. 11: 25, 26), whilst the initial words of the Address made by the bishop in the beginning of the ceremony of Ordination: " Since the pilot of a ship and those who are to make the sea-voyage have the same grounds for feeling secure and sharing in fear " . . . give a symbolical turn to the words used by St. Paul.

In the expression " the always wished-for haven ", we have a whole philosophy of Christian life in strict opposition to those modern philosophies which indulge in yearning for adventures and thrills despising normal life as dull safety, estimating risk higher than steadiness. At present, the everlasting petition for peace, tranquillity, quietude, and safety as found throughout the liturgy, is newly conceived in its true reality. The world is suffering from the apalling consequences of the device " Live dangerously " (Mussolini). In the prayer of the Blessing of the Fishing-nets it will be even more clearly recognized that the petition for the always wished-for haven has more than a merely natural sense. The sailor's wish for safe return to the haven—also expressed in the Solemn Supplications of Good Friday—is everlasting (" always ") it is the expression of a right disposition in man and symbol of mankind's vital desire for sound and peaceable life. All returning to haven in this world is a step on the road to our eternal home. When speaking of this " home ", in the Blessing of the Boat, of the Pilgrims or of the Aeroplane, the Church uses the Latin word *propria,* " their own " as found in our " property ". Both in natural and supernatural life, home and haven are man's own, his real destination. The hardship of life, labours and voyages, are only the necessary means of gaining again and again the real end of life. In the Blessing of the Fishing-boat and of the Railway the Church rather uses the word " fatherland ", *patria.* The question is whether our setting out from our father's home will be like that of the prodigal son or like that of Tobias. In fact, the petition of a Guardian Angel on our voyage is a lucid allusion to the

story of Tobias. Once, the time will come when we will be called back, when our return will be a final one, to a haven which we shall never leave again.

In many blessings we find that from the contemplation of the Last Things the Church leads us straight back to the consideration of the basic natural needs and conditions of our life. So in the Blessing of a Boat just between the petitions for the always wished-for haven and for a dwelling in the joys of heaven, the Church speaks in almost common expressions of the natural purpose of the boat. The fishers and the merchants on board ship have to " carry out business ". For " carrying out " the Latin word *transactis* is used, a word found in our word " transaction " which has a rather restricted commercial meaning. For " business " the Latin word *negotia* is used, as found in our word " negotiations ". Deliberately the plural form is used, pointing to the multiplicity and variety of our trades and business-affairs. In fact, the labours of modern business life (the word " labours " will be found in the later prayers) chiefly consist of this multiplicity and variety. Both the word " transaction " and the word " perfection ", as used for " finishing " the business, involve a similar idea as expressed by the words " the always wished-for haven ". The Church does not want to support the fundamental error of modern economic life that success is the only purpose and end of business, but, on the other hand, She does not advocate the idea of business for business' sake, this empty restlessness in which people try to rid themselves of their inferiority feelings. The good and right use of the boat consists of the planned trading for a definite natural purpose, which can actually be carried " through " (" trans-action ") and be brought to " completion " (" per-fection "). Thus these few words contain a condemnation of rapacity and boundless greed in economic life, a condemnation of special significance with regard to the peculiar object of our blessing and in consideration of the present situation. In fact, our prayer points to some fundamental principles which have recently been brought home to the world by the great social Encyclics.

In the Blessing of a Fishing-boat, after reading the Gospel in which St. John tells of the miraculous draught of fishes, these

thoughts are followed up by the prayer of the Blessing of the Fishing-nets:

> O God, after having divided the waters from the dry land, Thou hast created every life therein and wouldst man to rule the fishes of the sea. Thou hast walked upon the waves of the sea and hast commanded the winds and the seas. Through Thy word Thou hast miraculously filled the nets of the Apostles. Grant, we beseech Thee, that Thy servants may, through Thy attendance delivered from all dangers, enclose in their skiffs a very great multitude of fishes and finally, laden with merits, reach the haven of everlasting happiness. Through Christ Our Lord. Amen.

The first part of this prayer gives a biblical history of the fishing-nets, instances being taken from the first chapter of the Book of Genesis to the last chapter of the Gospel according to St. John. In a very similar way, in the Blessing of the Font on Holy Saturday, the history of the water is traced from the 'dividing of the waters from the dry land" to the Redeemer. Man's ruling over the fishes is actually paralleled to Christ's command over the seas. The fishes take a rather unique place in the Bible. It has been assumed that in virtue of the fact that unlike all other animals the fishes did not receive their names from man, they stand in a particularly close relationship with God. There are various biblical instances such as the story of Jona's being in the whale's belly three days and three nights, a figure of Christ's being in the heart of the earth three days and three nights, or the story of the fish in whose mouth St. Peter found the stater for the didrachmas and the stories of the feeding of several thousand with some loaves and fishes, and all these instances contributed to making the fish a distinguished religious symbol. It is a well known fact that in early Christian art the fish is a symbol of Christ, in virtue of the fact that the Greek word for fish corresponds to the initials of the Greek words for " Jesus Christ the Son of God ".[1] The fishing-nets are frequently mentioned by the prophets and the Evangelists. St. Matthew and St. Mark tell that Peter and Andrew were casting their nets into the sea and that James and John were mending their nets, when Jesus called them, whilst St. Luke

[1] See Franz Joseph Dölger, *Ichthys*, Vol. I: The symbol of the fish in early Christian time; Vol. II, III: The sacred fish in the ancient religions and in Christianity, Vol. IV: The fish monuments in early Christian sculpture and painting.

and St. John mention the washing and casting of the nets in the stories of the miraculous draughts of fishes. As for these latter two instances, the Blessing of the Fishing-nets rather quotes St. Luke's than St. John's text, although this text is read just before. With regard to these instances taken from the Gospel, it is noteworthy that the prayer of the Blessing is directed to God the Son, although the end " Through Christ Our Lord " is the normal end for liturgical prayers directed to God the Father. In a medieval French manuscript, the famous liturgists Mabillon and Martène have found the following Blessing of the Nets for Catching Fishes, directed to God the Father:

> Almighty Lord God, creator of the waters of heaven and earth, who hast founded man according to Thy image and hast given him the universal creation for his service and for his pious use, so that he seeing that everything serves him according to his will, may more instantly and devoutly serve Thy precepts, we ask Thy paternal kindness to bless by Thy powerful right hand these nets intended for catching fishes, in order that, whilst for Thy servants' use the draught of fishes comes into them, we may give thanks to Thee, O Lord, the giver of all goods, for the benefits bestowed upon us. Through Our Lord Jesus Christ.

In this prayer no mention is made of any instance from the Gospel. We may say that here the fishing-net is less made a Sacramental than is done by the prayer found in our present Ritual. On the other hand, both prayers are closely related by paralleling the great multitude of fishes which the faithful hope to catch to an increase in our merits and thanksgiving. Actually, the exertion of the fishers' trade according to God's will and in the right disposition is called a merit leading to heaven.

From the outset, both the Blessing of the Boat and the Blessing of the Fishing-nets concern in the end the fishers themselves. The Blessing of the Boat never speaks of the boat exclusively but always also of those who are going to travel in it. The Blessing of the Nets even makes the fishers the subject of the phrase in which actually God's blessing is implored, speaking of them as " God's servants ". More than any other, the sailors' and fishermen's trade is a vocation. God Himself called man to rule over the waters by means of the boat and

over the fishes by means of the net. " Everything that moveth and liveth is meat for man ". Even more expressly Our Lord called His first disciples to be fishers, indeed not fishers of fishes but fishers of men. Accordingly, our blessings call all the faithful to become fishers of merits.

The fishers' and sailors' trade is so clearly founded in God's disposition, so distinctively sanctified by Our Lord and so obviously appointed its place in the universal order of creation that there is given a special blessing for the fishers and sailors themselves:

> We beseech Thee, O Lord, Our Saviour, vouchsafe to bless the labours of Thy servants, as Thou hast blessed the Apostles saying " Cast the nets on the right side of the ship and you shall find ", in order that gladdened with the abundance of Thy blessing, we may exalt Thee, our blessed Redeemer, for ever and ever. Amen.
>
> Regard, O Lord, the intercession of the Most Blessed Virgin Mary, of St. Peter, of the other Apostles and of St. N. (the titular of the ship to be blessed) and do not despise the labours of our hands but by Thy most sacred blessing (here the sign of the Cross is made) repel all sins from us, take away all dangers and grant us all future good. Amen.

The priest then sprinkles Holy Water upon the ship and says:

> Peace and blessing from God Almighty, the Father, the Son and the Holy Ghost, may descend upon this boat and upon all who are going to be therein, and may remain for ever. Amen.

A natural object when blessed does not lose its very nature but either receives additional spiritual favours for its exclusive use by God and its Church or becomes His instrument in bestowing special favours upon all who use it in the world, in the right disposition and according to the intention of the Church. Accordingly, the fishing-nets or the boat when blessed do not actually become better. A rotten net will not become whole when blessed (Matthew 4: 21) and a leaky boat will sink no matter if blessed or not (Gen. 6: 14, 15; Luke 8: 23). The fishers' trade does not become easier by the blessing. Even when working with " blessed " nets and boats, the fishers cannot expect to receive " a great multitude of fishes " unless they take upon themselves the " labours ", as twice mentioned in these

prayers. The fishers' trade is not meritorious by itself, but the faithful fulfilment of a vocation, the compliance with God's will within the bounds of His disposition, is actually a merit leading to heaven. " God will not despise the labours of our hands ". This, in fact, is the fundamental and general social teaching of these prayers. Our generation newly realizes the everlasting truth and reality of the traditional social doctrine of the Church. Many centuries before the great medieval systems, in the blessings of various objects and persons for secular purposes, the Church has laid down the fundamental principles of social life, principles which have proved to be of the greatest actuality in our modern specialized world. Here, the basic natural order is raised into the light of faith and eternity. Supernature has the same harsh reality as is experienced by man in nature, in the hardship of economic and technical life. There is no gap between nature and supernature. It is not a weak claim but a real statement that for every natural order there is a supernatural end and a spiritual outlook. The various blessings reveal this outlook for the different states of life, trades and callings, starting as they do with the simple natural facts and most distinctively referring them to the everlasting life in the Holy Trinity.

A most wonderful outlook is given to the sailor when his ship, homeward bound laden with goods or fishes, is called not only a symbol but a very means of returning home to the eternal fatherland, laden with merits and praising the Lord with thanksgiving. All the prayers of our blessing end in jubilation: " with all joy ", " to the haven of eternal happiness ", " gladdened with Thy blessing we will rejoice at the future goods ".—Indeed, there are only few trades so directly sanctified by the Lord: the physician, the teacher, the shepherd, the gardener, the farm-labourer, the merchant and the fisherman, and only a few of these vocations have been made the subject of special blessings. The fishers' trade has been strikingly distinguished by the recent insertion of the special Blessing of a Fishing-boat and by the unusually ample form of this blessing. But just in this blessing the general import and significance of such special blessings is most clearly expressed. The Church speaks no longer of the fishers exclusively, but of all vocations, the ecclesiastical vocations included: " The labours of our hands."

Amidst the desperate hardship of modern social disorder, where there seems to be no other aim than brute force and cunning, the Church has lifted up Her voice, proposing the fishers' trade as sanctified by God the Father and God the Son, for our edification and encouragement.

Whilst the Blessing of the Boat asks for special protection by an Angel, the Blessing of the Nets asks for God's " attendance ". This prayer actually begs that God may be our Companion in seafaring, that He may sit in the same boat with us. This petition is most appropriately directed to Christ who became man in all respects, except in sin, who suffered from human sorrows, fears and anxieties, from hunger and thirst. He knew all physical sufferings, He knew the special sufferings of the poor, of the hard-working people: " Jesus said to them: Children, have you any meat? They answered Him: No, Master, we have laboured all the night and have taken nothing ". By speaking of " our labours " the Church summons us " to let down again our nets at His word " (Luke 5: 5). Even more generally, all possible human suffering, the special sufferings of these hard times, have been anticipated and elevated in the Holy Sacrifice on Mount Calvary. " Behold, O Lord, from all sides break in the storms, the sea terrifies with the great power of the agitated floods. Command, we beseech Thee, Thou alone art able to do so, command the storm and the sea " (Prayer proposed by Leo XIII). The Christian fishers graphically expressed this conviction by placing the Cross in their boats, a custom already mentioned by SS. John Chrysostom, Ambrose and Ephrem the Syrian.

The same as other vehicles, such as the aeroplane, the boat is placed under the particular protection of Our Lady. For similar reasons St. Peter and the other Apostles are invoked as patrons of fishers and sailors. Especially in Greece and in Italy, it was, and still is as custom to place the image of Saints in the boat. Indeed, here this custom goes back to the pagan customs of placing the image of the titular god or goddess on the cutwater of the ship. The third prayer of our blessing gives the opportunity of inserting the name of the titular Saint in whose special honour the blessing is administered.

Whilst the Blessing of the Boat goes back to the 16th century, the Blessing of the Fishing-boat is a recent enlargement thereof. The custom of solemnly blessing the boats has probably origi-

nated in Venice. In the composition of the blessing of the Boat, the liturgical books of the Oriental Church have been consulted. In the early 16th century, there still was a certain prospect of the removal of the Schism, and, especially in Italy, a liturgical assimilation was advocated as highly expedient in this respect. This assimilation offered less difficulties with regard to the blessings than with regard to Mass, where the dogmatical differences were of greater import and more fixed by tradition.

The publication of the Blessing of the Fishing-boat in the Acts of the Apostolic See on 10 April, 1912, first referred only to the dioceses of Algeria, but gradually this blessing came into use in many other Mediterranean countries. The Blessings for Sailors are not only great documents of the Church's social teaching but also of Her universality and unity, thus gaining in significance and venerability.

JOHN HENNIG.

Dublin, Eire.

Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

Dubia.

DE CAUTIONIBUS IN MIXTIS NUPTIIS PRAESTANDIS.

Feria IV, die 7 Maii 1941.

In generali consessu Suprema S. Congregationis S. Officii propositis sequentibus dubiis:

I. an validum habendum sit matrimonium celebratum inter partem catholicam et partem acatholicam certe non baptizatam, cum dispensatione ab impedimento disparitatis cultus, si sola pars acatholica cautiones ad normam can. 1061 § 1 n. 2 (c. 1071) C.I.C. praescriptas praestiterit;

II. an validum habendum sit matrimonium celebratum inter partem catholicam et partem acatholicam certe non baptizatam, cum eadem dispensatione, ante Codicis Iuris Canonici promulgationem, si sola pars acatholica cautiones praescriptas praestiterit; et quatenus negative ad I et II dubium,

III. utrum tractandae sint tales causae nullitatis matrimonii ad normam cann. 1990-1992 C.I.C., an coram tribunali collegiali ad ordinarium tramitem iuris;

Emi. ac. Revmi. DD. Cardinales rebus fidei et morum tutandis praepositi, praehabito RR. DD. Consultorum voto, respondendum decreverunt:

Ad I et II: *Negative,* nisi pars catholica cautiones *saltem implicite* praestiterit:

Ad III: *Negative* ad primam partem, *Affirmative* ad secundam, nisi in casu particulari certo constet de requisitis in can. 1990; et ad mentem.

Mens autem est: Etsi Sancta Sedes e praxi immemoriali exegerit, et nunc stricte exigat ut conditionibus adimplendis in quibuslibet matrimoniis mixtis cautum sit per formalem promissionem ab utraque parte *explicite* requisitam et praestitam (cc. 1061, 1071), tamen usus facultatis dispensandi, sive ordinariae sive delegatae, invalidus dici nequit si utraque pars *saltem implicite cautiones praestiterit,* i. e., eos actus posuerit e quibus concludendum sit et in foro externo constare possit eam cognoscere obligationem adimplendi conditiones et manifestasse firmum propositum illi obligationi satisfaciendi.

Sequenti feria V, die 8 eiusdem mensis et anni, SSmus. D. N. Pius, divina Providentia Papa XII, in Audientia Excmo. ac. Revmo. Dno. Adsessori S. Officii impertita, relatam Sibi Emorum. Patrum resolutionem adprobavit, confirmavit et publicari iussit.

Datum Romae, ex Aedibus S. Officii, die 10 Maii 1941.

I. PEPE, *Supr. S. Congr. S. Officii Substitutus Notarius.*

DISCOURSE OF HIS HOLINESS PIUS XII.

to commemorate the Fiftieth Anniversary of the Encyclical "Rerum Novarum" of Pope Leo XIII on the Social Question. Feast of Pentecost, 1 June, 1941.

The feast of Pentecost, that glorious birthday of the Church of Christ, is to Our mind, dear children of the whole world, a welcome and auspicious occasion and one full of high import, on which to address to you, in the midst of the difficulties and strife of the present hour, a message of love, encouragement and comfort. We speak to you at a moment when every energy and force, physical and intellectual, of an ever-increasing section of mankind is being strained, to a degree and intensity never before known, beneath the iron, inexorable law of war; and when from other radio aerials are going forth words full of passion, bitterness, division and strife.

But the aerials of the Vatican Hill, of that ground dedicated to be the uncontaminated source of the Good Tidings and of their beneficent diffusion throughout the world from the place of martyrdom and tomb of the first Peter, can transmit only words animated with the consoling spirit of that preaching with which on the first Pentecost Day as it came from the lips of St. Peter, Jerusalem resounded and was stirred. It is a spirit of burning apostolic love, a spirit which is conscious of no more vivid desire, no holier joy that that of bringing all, friends and enemies, to the feet of the Crucified One of Calvary, to the tomb of the Glorified Son of God and Redeemer of the human race, to convince all that only in Him, and in the truth taught by Him, and in the love which He, doing good to all and healing all, taught by His example even to sacrificing Himself for the life of the world, can there be found true salvation and lasting happiness for individuals and for peoples.

In this hour, pregnant with events that are known only to the divine counsels which rule the story of nations and watch over the Church, it is for us, beloved children, a source of sincere joy and gratification in letting you hear the voice of your Common Father, to call you together, so to speak, in a worldwide Catholic meeting, so that you may experience and enjoy in the bond of peace that *one heart* and *one soul* [1] which held together under the impulse of the Holy Spirit, the faithful of Jerusalem on Pentecost Day. As the circumstances created by the war make direct, living contact between the Supreme Pastor and His flock in many cases difficult, We greet with all the more gratitude this most expedite bridge which the inventive genius of our age throws across the ether in a flash, to unite across mountains, seas and continents every corner of the earth. And thus what for many is a weapon of war becomes for Us a heavensent means of patient, peaceful apostolate which realises and gives new significance to the words of Holy Scripture: *Their sound hath gone forth unto all the earth; and their words unto the ends of the world.*[2] Thus does it seem as if were renewed the miracle of Pentecost, when the different peoples who had assembled in Jerusalem from regions speaking various languages, heard the voice of Peter and the Apostles in their

[1] Cfr. Act., IV, 32.

[2] Psal. XVIII, 5; Rom., X, 18.

own tongue. With genuine delight We today make use of so wonderful an instrument, in order to call to the attention of the Catholic world a memory worthy of being written in letters of gold on the Calendar of the Church: the fiftieth anniversary of the publication, on May 15, 1891, of the epoch-making social Encyclical of Leo XIII the *Rerum novarum.*

It was in the profound conviction that the Church has not only the right but even the duty to make an authoritative pronouncement on the social question, that Leo XIII addressed his message to the world. He had no intention of laying down guiding principles on the purely practical, we might say technical side of the social structure; for he was well aware of the fact—as Our immediate predecessor of saintly memory Pius XI pointed out ten years ago in his commemorative Encyclical, *Quadragesimo anno*—that the Church does not claim such a mission. In the general framework of labour, to stimulate the sane and responsible development of all the energies physical and spiritual of individuals and their free organisation, there opens up a wide field of action where the public authority comes in with its integrating and coordinating activity exercised first through the local and professional corporations, and finally in the activity of the State itself, whose higher moderating social authority has the important duty of forestalling the dislocations of economic balance arising from plurality and divergence of clashing interests individual and collective.

It is, on the other hand, the indisputable competence of the Church, on that side of the social order where it meets and enters into contact with the moral order, to decide whether the bases of a given social system are in accord with the unchangeable order which God our Creator and Redeemer has shown us through the Natural Law and Revelation, that twofold manifestation to which Leo XIII appeals in his Encyclical. And with reason: for the dictates of the Natural Law and the truths of Revelation spring forth in a different manner, like two streams of water that do not flow against one another but together, from the same divine source; and the Church, guardian of the supernatural Christian order in which nature and grace converge, must form the consciences even of those who are called upon to find solutions for the problems and the duties imposed by social life. From the form given to Society,

whether conforming or not to the divine law, depends and emerges the good or ill of souls, depends, that is, the decision whether men, all called to be revived by the grace of Christ, do actually in the detailed course of their life breathe the healthy vivifying atmosphere of truth and moral virtue or the disease-laden and often fatal air of error and corruption. Before such a thought and such an anticipation, how could the Church, loving Mother that she is, solicitous for the welfare of her children, remain an indifferent onlooker in their danger, remain silent or feign not to see or take cognisance of social conditions which, whether one wills it or not, make difficult or practically impossible a Christian life, in conformity with the precepts of the Divine Lawgiver?

Conscious of such a grave responsibility, Leo XIII addressing his Encyclical to the world pointed out to the conscience of Christians the errors and danger of the materialist Socialism conception, the fatal consequences of economic Liberalism so often unaware, or forgetful, or contemptuous of social duties; and exposed with masterly clarity and wonderful precision the principles that were necessary and suitable for improving—gradually and peacefully—the material and spiritual lot of the worker.

If, beloved children, you ask Us today, after fifty years from the date of publication of the Encyclical, to what extent the efficacy of his message corresponded to its noble intentions, to its thoughts so full of truth, to the beneficent directions understood and suggested by its wise author, We feel that We must answer thus: It is precisely to render to Almighty God from the bottom of Our heart, Our Humble thanks for the gift which, fifty years ago, He bestowed on the Church in that Encyclical of His Vicar on earth, and to praise Him for the lifegiving breath of the Spirit which through it, in ever-growing measure from that time on, has blown on all mankind, that We on this feast of Pentecost, have decided to address you.

Our Predecessor Pius XI has already exalted, in the first part of his commemorative Encyclical, the splendid crop of good to which the *Rerum novarum* like a fertile sowing had given rise. From it sprang forth a Catholic social teaching which gave to the children of the Church, priests and laymen, an orientation and method for social reconstruction which was overflowing

with good effects; for through it there arose in the Catholic field numerous and diverse beneficent institutions that were flourishing centres of reciprocal help for themselves and others. What an amount of wellbeing, material and natural, what spiritual and supernatural profit has come to the workers and their families from the Catholic unions! How efficacious and suited to the need has been the help afforded by the Syndicates and Associations in favour of the agricultural and middle class to relieve their wants, defend them from injustice, and in this way, by soothing passion, to save social peace from disorder!

Nor was this the whole benefit. The Encyclical *Rerum Novarum,* coming down to the people and greeting them with esteem and love, went deep into the hearts and esteem of the working class, and inspired it with a sense of Christian sentiment and civil dignity; indeed its powerful influence came, with the passage of the years, to expand and spread to such an extent that its norms became almost the common property of all men. And, while the State in the nineteenth century, through excessive exaltation of liberty, considered as its exclusive scope the safeguarding of liberty by the law, Leo XIII admonished it that it had also the duty to interest itself in social welfare, taking care of the entire people and of all its members, especially the weak and the dispossessed, through a generous social programme and the creation of a labour code. His call evoked a powerful response; and it is a clear duty of justice to recognise the progress which has been achieved in the lot of workers through the pains taken by civil authorities in many lands. Hence was it well said that the *Rerum novarum* became the " Magna Charta " of Christian social endeavour.

Meanwhile there was passing a half-century which has left deep furrows, and grevious disturbance in the domain of nations and society. The questions which social and especially economic changes and upheavals offered for moral consideration after the *Rerum novarum,* have been treated with penetrating acumen by Our immediate Predecessor in the Encyclical *Quadragesimo anno.* The ten years that have followed it have been no less fraught with surprises in social and economic life than the years before it, and have finally poured their dark and turbulent waters into the sea of a war whose unforeseen currents may affect our economy and society.

What problems and what particular undertakings, some perhaps entirely novel, our social life will present to the care of the Church at the end of this conflict which sets so many peoples against one another, it is difficult at the moment to trace or foresee. If, however, the future has its roots in the past, if the experience of recent years is to be our guide for the future, We feel We may avail Ourselves of this commemoration to give some further directive moral principles on three fundamental values of social and economic life; and We shall do this, animated by the very spirit of Leo XIII and unfolding his views which were more than prophetic, presaging the social evolution of the day. These three fundamental values, which are closely connected one with the other, mutually complementary and dependent, are: the use of material goods, labour and the family.

Use of Material Goods

The Encyclical *Rerum novarum* expounds, on the question of property and man's sustenance, principles which have lost nothing of their inherent vigour with the passage of time, and today, fifty years after, strike their roots deeper and retain their innate vitality. In Our Encyclical *Sertum laetitiae* directed to the bishops of the United States of America We called the attention of all to the basic idea of these principles which consists, as We said, in the assertion of the unquestionable need " that the goods, which were created by God for all men, should flow equally to all, according to the principles of justice and charity."

Every man, as a living being gifted with reason, has in fact from nature the fundamental right to make use of the material goods of the earth, while it is left to the will of man and to the juridical statutes of nations to regulate in greater detail the actuation of this right. This individual right cannot in any way be suppressed, even by other clear and undisputed rights over material goods. Undoubtedly the natural order, deriving from God, demands also private property and the free reciprocal commerce of goods by interchange and gift, as well as the functioning of the State as a control over both these institutions. But all this remains subordinated to the natural scope of material goods and cannot emancipate itself from the first and

fundamental right which concedes their use to all men; but it should rather serve to make possible the actuation of this right in conformity with its scope. Only thus can we and must we secure that private property and the use of material goods bring to society peace and prosperity and long life, that they no longer set up precarious conditions which will give rise to struggles and jealousies, and which are left to the mercy of the blind interplay of force and weakness.

The native right to the use of material goods, intimately linked as it is to the dignity and other rights of the human person, together with the statutes mentioned above, provides man with a secure material basis of the highest import, on which to rise to the fulfilment, with reasonable liberty, of his moral duties. The safe guardianship of this right will ensure the personal dignity of man, and will facilitate for him the attention to and fulfilment of that sum of stable duties and decisions for which he is directly responsible to his Creator. Man has in truth the entirely personal duty to preserve and order to perfection his material and spiritual life, so as to secure the religious and moral scope which God has assigned to all men, and has given them as the supreme norm obliging always and everywhere, before all other duties.

To safeguard the inviolable sphere of the rights of the human person and to facilitate the fulfilment of his duties should be the essential office of every public authority. Does not this flow from that genuine concept of the common good which the State is called upon to promote? Hence it follows that the care of such a *common good* does not imply a power so extensive over the members of the community that in virtue of it the public authority can interfere with the evolution of that individual activity which We have just described, decide directly on the beginning or—excepting the case of legitimate capital punishment—the ending of human life, determine at will the manner of his physical, spiritual, religious and moral movements in opposition to the personal duties or rights of man, and to this end abolish or deprive of efficacy his natural rights to material goods. To deduce such extension of power from the care of the common good would be equivalent to overthrowing the very meaning of the word common good, and falling into the error that the proper scope of man on earth is society, that

society is an end in itself, that man has no other life which awaits him beyond that which ends here below.

Likewise the national economy, as it is the product of the men who work together in the community of the State, has no other end than to secure without interruption the material conditions in which the individual life of the citizens may fully develop. Where this is secured in a permanent way, a people will be, in a true sense, economically rich because the general well-being, and consequently the personal right of all to the use of worldly goods is thus actuated in conformity with the purpose willed by the Creator.

Fom this, beloved children, it will be easy for you to conclude that the economic riches of a people do not properly consist in the abundance of goods, measured according to a purely and solely material calculation of their worth, but in the fact that such an abundance represents and offers really and effectively the material basis sufficient for the proper personal development of its members. If such a just distribution of goods were not secured, or were effected only imperfectly, the real scope of national economy would not be attained; for, although there were at hand a lucky abundance of goods to dispose of, the people, in not being called upon to share them would not be economically rich but poor. Suppose on the other hand that such a distribution is effected genuinely and permanently and you will see a people even if it disposes of less goods, making itself economically sound.

These fundamental concepts regarding the riches and poverty of peoples, it seems to Us particularly opportune to set before you today, when there is a tendency to measure and judge such riches and poverty by balance sheets and by purely quantitative criteria of the need or the redundance of goods. If instead, the scope of the national economy is correctly considered, then it will become a guide for the efforts of statesmen and peoples, and will enlighten them to walk spontaneously along a way which does not call for continual exactions in goods and blood, but will give fruits of peace and general welfare.

Labour

With the use of material goods you yourselves, dear children, see how labour is connected. The *Rerum novarum* teaches that

there are two essential characteristics of human labour: it is personal and it is necessary. It is personal, because it is achieved through the exercise of man's particular forces; it is necessary, because without it one cannot secure what is indispensable to life; and man has a natural grave individual obligation to maintain life. To the personal duty to labour imposed by nature corresponds and follows the natural right of each individual to make of labour the means to provide for his own life and that of his children; so profoundly is the empire of nature ordained for the preservation of man.

But note that such a duty and the corresponding right to work is imposed on and conceded to the individual in the first instance by nature, and not by society, as if man were nothing more than a mere slave or official of the community. From that it follows that the duty and the right to organise the labour of the people belongs above all to the people immediately interested; the employers and the workers. If they do not fulfil their functions or cannot because of special extraordinary contingencies fulfil them, then it falls back on the State to intervene in the field of labour and in the division and distribution of work according to the form and measure that the common good properly understood demands.

In any case, every legitimate and beneficial interference of the State in the field of labour should be such as to safeguard and respect its personal character, both in the broad outlines and, as far as possible, in what concerns its execution; and this will happen, if the norms of the State do not abolish or render impossible the exercise of other rights and duties equally personal; such as the right to give God His due worship; the right to marry; the right of husband and wife, of father and mother to lead a married domestic life; the right to a reasonable liberty in the choice of a state of life and the fulfilment of a true vocation; a personal right, this last, if ever there was one, belonging to the spirit of man, and sublime when the higher imprescriptible rights of God and of the Church meet, as in the choice and fulfilment of the priestly and religious vocations.

The Family

According to the teaching of the *Rerum novarum*, nature itself has closely joined private property with the existence of

human society and its true civilisation, and in a very special manner with the existence and development of the family. Such a link appears more than obvious. Should not private property secure for the father of a family the healthy liberty he needs in order to fulfil the duties assigned him by the Creator regarding the physical, spiritual and religious welfare of the family?

In the family the nation finds the natural and fecund roots of its greatness and power. If private property has to conduce to the good of the family, all public standards, and especially those of the State which regulate its possession, must not only make possible and preserve such a function—a function in the natural order under certain aspects superior to all others—but must also perfect it ever more.

A so-called civil progress, would, in fact, be unnatural, which —either through the excessive burdens imposed, or through exaggerated direct interference—were to render private property void of significance, practically taking from the family and its head the freedom to follow the scope set by God for the perfection of family life.

Of all the goods that can be the object of private property, none is more conformable to nature, according to the teaching of the *Rerum novarum,* than the land, the holding in which the family lives, and from the products of which it draws all or part of its subsistence. And it is in the spirit of the *Rerum novarum* to state that, as a rule, only that stability which is rooted in one's own holding, makes of the family the vital and most perfect and fecund cell of society, joining up in a brilliant manner in its progressive cohesion the present and future generations. If today the concept and the creation of vital spaces is at the centre of social and political aims, should not one, before all else, think of the vital space of the family and free it of the fetters of conditions which do not permit even to formulate the idea of a homestead of one's own?

Our planet, with all its extent of oceans and seas and lakes, with mountains and plains covered with eternal snows and ice, with great deserts and tractless lands is not, all the same, without habitable regions and vital spaces, now abandoned to wild natural vegetation, and well suited to be cultivated by man to satisfy his needs and civil activities; and more than once it is

inevitable that some families, migrating from one spot or another, should go elsewhere in search of a new homeland. Then, according to the teaching of the *Rerum novarum* the right of the family to a vital space is recognised. When this happens, emigration attains its natural scope, as experience often shows; We mean the more favourable distribution of men on the earth's surface, suitable to colonies of agricultural workers; that surface which God created and prepared for the use of all. If the two parties, those who agree to leave their native land, and those who agree to admit the newcomers, remain anxious to eliminate as far as possible all obstacles to the birth and growth of real confidence between the country of emigration and that of immigration, all those affected by such a transference of people and places will profit by the transaction: the families will receive a plot of ground which will be native land for them in the true sense of the word: the thickly inhabited countries will be relieved, and their peoples will acquire new friends in foreign countries; and the states which receive the emigrants will acquire industrious citizens. In this way the nations which give and those which receive will both contribute to the increased welfare of man and the progress of human culture.

These are the principles, concepts and norms, beloved children, with which We should wish even now to share in the future organisation of that new order which the world expects and hopes will arise from the seething ferment of the present struggle, to set the peoples at rest in peace and justice. What remains for us but, in the spirit of Leo XIII and in accordance with his advice and purpose, to exhort you to continue to promote the work which the last generation of your brothers and sisters has begun with such staunch courage? Do not let die in your midst and fade away the insistent call of the two Pontiffs of the social Encyclicals, that voice which indicates to the faithful in the supernatural regeneration of mankind the moral obligation to cooperate in the arrangement of society, and especially of economic life, exhorting those who share in this life to action no less than the State itself. Is not this a sacred duty for every Christian? Do not let the external difficulties put you off, dear children; do not be upset by the obstacle of the growing paganism of public life. Do not let yourselves be misled by the manufacturers of errors and unhealthy theories,

those deplorable trends not of increase but of decomposition and of corruption of the religious life; currents of thought which hold that since redemption belongs to the sphere of supernatural grace, and is therefore exclusively the work of God, there is no need for us to cooperate on earth. Oh lamentable ignorance of the work of God! *Professing themselves to be wise they became fools.*[3] As if the first efficacy of grace were not to cooperate with our sincere efforts to fulfil every day the commandments of God, as individuals and as members of society; as if for the last two thousand years there had not lived nor persevered in the soul of the Church the sense of the collective responsibility of all for all; so that souls were moved and are moved even to heroic charity, the souls of the monks who cultivated the land, those who freed slaves, those who healed the sick, those who spread the faith, civilisation and science to all ages and all peoples, to create social conditions which alone are capable of making possible and feasible for all a life worthy of a man and of a Christian. But you, who are conscious and convinced of this sacred responsibility, must not ever be satisfied with this widespread public mediocrity, in which the majority of men cannot, except by heroic acts of virtue, observe the divine precepts which are always and in all cases inviolable.

If between the ideal and its realisation there appears even now an evident lack of proportion; if there have been failures, common indeed to all human activity, if divergencies of view arose on the way followed or to be followed, all this should not make you depressed or slow up your step or give rise to lamentations or recriminations; nor can it make you forget the consoling fact that the inspired message of the Pope of the *Rerum novarum* sent forth a living and clear stream of strong social sense, sincere and disinterested; a stream which if it be now partly perhaps covered by a landslide of divergent and overpowering events, tomorrow, when the ruin of this world hurricane is cleared, at the outset of that reconstruction of a new social order, which is a desire worthy of God and of man, will infuse new courage and a new wave of profusion and growth in the garden of human culture. Keep burning the noble flame of a brotherly social spirit which fifty years ago, was rekindled in the hearts of your fathers by the luminous and illuminating

[3] Rom., I, 22.

torch of the words of Leo XIII; do not allow or permit it to lack for nourishment; let it flare up through your homage; and not die, quenched by an unworthy, timid, cautious inaction in face of the needs of the poor among our brethren, or overcome by the dust and dirt carried by the whirlwind of the anti-Christian or non-Christian spirit. Nourish it, keep it alive, increase it; make this flame burn more brightly; carry it wherever a groan of suffering, a lament of misery, a cry of pain reaches you; feed it ever more with the heat of a love drawn from the Heart of your Redeemer, to which the month that now begins is consecrated. Go to that divine Heart meek and humble, refuge of all comfort in the fatigue and responsibility of the active life; it is the Heart of Him who to every act genuine and pure done in His name and in His spirit, in favour of the suffering, the hard-pressed, of those abandoned by the world, or those deprived of all goods and fortune, has promised the eternal reward of the blessed: you blessed of my Father! What you have done to the least of my brethren, you have done it to me!

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointment.

Domestic Prelate of His Holiness:

29 January: Monsignor William E. Carroll, of the Diocese of Davenport.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE MORAL OBLIGATIONS OF VOTING.

In 1928 a little less than sixty per cent of those eligible to vote in this country cast their ballots in the presidential election. Professor Gosnell of the University of Chicago found that of those who did not vote in a mayoralty election in Chicago in 1923 43.4% failed to do so through general indifference, neglect, or ignorance.[1] At a primary election held early this year in another large Mid-Western city at which members of the school board, some municipal judges, and a state supreme court justice were to be elected, only twelve per cent of the registered voters turned out. At the final election only twenty-five per cent voted.

These facts are a fair indication that the majority of the people of this country do not consider voting to be a very serious obligation, if any at all. Since the quality of the government depends ultimately on the voters, are not they responsible to a great extent for the good lost or evil done to the common welfare as a result of their failure to discharge their duty of voting? Yet, can the ordinary person be blamed for not realizing that he has a moral obligation to vote, when many of the moralists fail to stress the fundamental necessity and gravity of the personal obligation of contributing one's share to the common good by the proper use of the ballot?

What is probably another reason for the neglect of such a fundamental civic obligation is that the citizen loses the sense of individual responsibility in the midst of the tremendous number of people participating in the election of representatives. The citizen feels that his single vote can make but little difference in the final count when sixty million other votes are being cast. He must be made to realize that his vote does count and that he has a personal responsibility in this matter which cannot be

[1] "Electoral Systems," in the *Encyclopaedia Britannica*, 14th ed., Vol. VIII, p. 139.

shifted on to the shoulders of others. No matter how many participate in an election, the outcome is determined by the ballots cast by each citizen. If citizens neglect to vote or vote improperly, no magic formula will cause the final result to turn out good.

Before entering into a discussion of the various moral aspects of voting, it might be well to quote from a few varied sources upholding and explaining in a general way the moral obligation of voting. Pope Leo XIII has a few brief but emphatic statements on this subject in his encyclical letter, *The Christian Constitution of States:*

> . . . to take no share in public matters would be equally as wrong (We speak in general) as not to have concern for, or not to bestow labor upon, the common good . . . if they [Catholics] hold aloof, men whose principles offer but small guarantee for the welfare of the State will the more readily seize the reins of government. This would tend also to the injury of the Christian religion, forasmuch as those would come into power who are badly disposed towards the Church, and those who are willing to befriend her would be deprived of all influence . . . First and foremost it is the duty of all Catholics worthy of the name . . . to make use of popular institutions, so far as can honestly be done, for the advancement of truth and righteousness; . . .[2]

In their *National Pastoral Letter* of 1920 the American Hierarchy said that

> In its primary meaning, politics has for its aim the administration of government in accordance with the express will of the people and for their best interests. This can be accomplished by the adoption of right principles, the choice of worthy candidates for office, the direction of partisan effort toward the nation's true welfare and the purity of election; . . . Each citizen should devote a reasonable amount of time and energy to the maintenance of right government by the exercise of his political rights and privileges. He should understand the issues that are brought before the people and cooperate with his fellow citizens in securing, by all legitimate means, the wisest possible solution.[3]

The French Hierarchy in one of their pastoral letters affirm that " of our votes, as of all our actions, God will demand upon

[2] Contained in *The Great Encyclical Letters of Pope Leo XIII*, 2nd ed., pp. 121-132.

[3] Excerpts contained in *Catholic Principles of Politics* by Ryan, John A., and Boland, Francis J., pp. 246-247.

conscience because on its good or evil exercise depend the gravest interests of the country and religion."[4] In the work, *Principes Catholiques d'Action Civique*, which was approved by the French Hierarchy, the following statements appear:

To the extent that the constitution of the state established the right of voting as a means of participating in the conduct of public affairs, the citizens, inasmuch as they are bound to use this right for the public good, should regard its exercise as a matter of conscience. Therefore, they are obliged, first, to make use of this constitutional right and, second, to use it for the common good.[5]

In the last of the three pastoral letters on the duty of voting which Archbishop John T. McNicholas of Cincinnati has issued in the last few years, he declared that

In our form of democratic government the people, in the last analysis, must be held responsible. The voters through their suffrage and by public opinion can and should govern the country. It is most important, therefore, that the good citizens be thoroughly impressed with the importance of voting. Those who habitually refrain from voting can not but exercise an influence for good or for evil on the community.[6]

and that

Whether or not elections seem important, the principle of voting habitually is important. Only a conscientious judgment, seriously formed, can justify the voter in remaining away from the polls.[7]

Besides these sources of a more or less general nature, practically all the moralists who have considered this subject are agreed that in general there is an obligation in conscience to vote.[8]

[4] Contained in Cardinal Amette's *Pastoral Letter of 1921*, excerpts of which were quoted by Ryan and Boland, *op. cit.*, p. 207.

[5] Quoted by Ryan, John A., in *The Citizen, the Church, and the State*, p. 22.

[6] 1939, p. 3.

[7] *Ibid.*, p. 6.

[8] Noldin, H., *Sum. Theol. Mor.*, 17th ed., Vol. II, n. 322; Genicot, E., *Inst. Theol. Mor.*, 10th ed., Vol. I, p. 289; Ryan, John A. and Boland, F. J., *Cath. Prin. of Pol.*, pp. 203-208; Tanquerey, A., *Syn. Theol. Mor. et Past.*, 17th ed., Vol. III, n. 997; Vermeersch, A., *Theol. Mor.*, Vol. II, n. 149; Davis, H., *Mor. and Past. Theol.*, Vol. II, p. 90; Prümmer, D. M., *Man. Theol. Mor.*, 3rd ed., Vol. II, pp. 463-464; Ferreres, J. B., *Comp. Theol. Mor.*, 14th ed., Vol. I, n. 485, and others.

The rest of this article will be divided into seven sections: 1) Basis and nature of the duty of voting, 2) General principles that should guide a citizen in voting, 3) Gravity of the duty of voting, 4) Conditions that may relieve one from the obligation of voting in a particular election, 5) Conditions under which citizens may be permitted to vote for an unworthy candidate, 6) For whom and for what elections does there exist a moral obligation to vote? and 7) Other duties which flow from or are corollaries of the duty of voting. Certain parts of these sections will necessarily overlap each other.

Basis and Nature of the Duty of Voting.

The duty of voting is based primarily on two fundamental principles: 1) the state is a necessary society, demanded by man's nature and needs, and 2) every citizen is bound to promote the common welfare of the state. Man is by nature a social and political animal,[9] *i. e.*, man's nature and needs demand that he form some kind of elementary society to satisfy his basic needs and also a larger, more complex society in which and through which he can realize the full development of his human nature. The elementary society is the family and the more complex, the state. The family is capable of supplying only those necessities without which man could not live,[10] but the state is capable of making it possible for man to have those things without which he could not live well.[11] Man is ordained by God to a two-fold end, eternal beatitude and temporal beatitude; to attain the former end, he needs the Church, and to attain the latter end, he needs the state. Since the state is necessary for man to attain his temporal goal, he has the right and duty to be a member of some state and also the obligation to support and develop the state in working for the end of the state—the common temporal good. Voting is one of the principal means of carrying out the general obligation of promoting the common temporal good of the state.

In regard to the nature of the duty of voting the only point to be considered here is the question of which species of justice it falls under. Nearly all the moralists who have considered

[9] Aquinas, St. Thomas, *Sum. Theol.*, 2. 96, a. 4; *Sum. Contr. Gent.*, *Lib.* III, *cap.* 85.
[10] Aquinas, St. Thomas, *Comm. In Ethic.*, *Lib.* I, *lect.* 1.
[11] Aquinas, St. Thomas, *Comm. In Ethic.*, *Lib.* I, *lect.* 1.

this point agree that voting belongs to legal justice,[12] *i. e.*, that species of social justice which inclines one to render to the state all that is necessary for the common good. Vermeersch, however, maintains that society has a right in commutative justice to be ruled by worthy rulers and hence that restitution may be required of the voter under certain circumstances.[13] Although it is probably right that if a citizen intends by his vote to give formal cooperation to an act which demands restitution, the citizen himself is bound to make restitution, there seems to be no basis at all for declaring that society has a right in commutative justice to be ruled by worthy rulers. The state has such a right, but in legal justice, not in commutative justice.

General Principles That Should Guide a Citizen in Voting.

The most general principle in regard to the exercise of one's vote is, of course, that of voting in such a way as best to further the common good of the state. As the American Hierarchy put it:

> . . . reflect that you are accountable not only to society but to God, for the honest independent and fearless exercise of your own franchise, that it is a trust confided to you not for your private gain but for the public good, and that if yielding to any undue influence you act either through favor, affection, or the motives of dishonest gain against your own deliberate view of what will promote your country's good, you have violated your trust, you have betrayed your conscience, and you are a renegade to your country.[14]

The French Hierarchy put it more briefly thus: " It is a duty of conscience for all citizens honored with the right of suffrage to vote honestly and wisely with the sole aim of benefiting the country." [15]

It is a violation of legal justice to cast one's ballot on account of money, favors, hatred, private utility, or for the benefit

[12] Gury-Tummolo-Jorio, *Comp. Theol. Mor.*, 5th ed., Vol. I, p. 313; Koch-Preuss, *Mor. Theol.*, Vol. V, p. 571; Arregui, A. M., *Sum. Theol. Mor.*, 3rd ed., n. 233; Ryan and Boland, *Cath. Prin. of Pol.*, p. 204; Prümmer, D. M., *Man. Theol. Mor.*, 14th ed., Vol. I, n. 485.

[13] Vermeersch, A., *Quaestiones de Justitia*, n. 91.

[14] *Pastoral Letter of 1840*, contained in *National Pastorals of the American Hierarchy*, p. 143.

[15] Contained in Cardinal Amette's *Pastoral Letter of 1921*, excerpts of which were quoted by Ryan and Boland in *Cath. Prin. of Pol.*, p. 207.

of certain individuals, groups, or classes.[16] A citizen may not vote for a candidate, furthermore, simply because he is a member of the same race or even the same religion unless such a fact would make him in some way more beneficial to the common good than the other candidates.[17] Nor, on the other hand, may a citizen discriminate against a particular candidate because he happens to be a member of another religion, or of a different race or color, unless the common good demands such an action.[18]

Voting with the common good in view does not always mean casting one's ballot for the most worthy candidate absolutely speaking. As Cardinal Amette observed,[19] it is sometimes better to vote for a candidate who, though not as suitable as another, would still give useful service to the country rather than to vote for the more worthy candidate whose almost certain defeat might open the door to an evil candidate.

In order to really promote the common good by voting, the citizen should study the candidates not only in regard to their honesty, intellectual capacity and technical fitness for the position, but also in regard to the policies they advocate, provided, naturally, that the position is a policy-making one.[20] A candidate may sincerely and honestly desire to pass legislation that would, although he does not realize it, actually be harmful to the common welfare. A citizen would certainly not be promoting the common good by voting for such a candidate, despite other excellent qualifications the candidate may have.

In his encyclical letter, *On the Chief Duties of Christians as Citizens,* Pope Leo XIII concludes that

> . . . inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of affairs, it follows that the Church cannot give countenance or favor to those whom she knows to be imbued with a spirit of hostility to her; who refuse openly to respect her rights; who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the

[16] Cf. Kenrick, F. P., *Theol. Mor.*, Vol. I, n. 165; Ryan, John A., *The Catholic Church and the Citizen*, p. 67; and Ryan and Boland, *Cath. Prin. of Pol.*, p. 205.

[17] Koch-Preuss, *Mor. Theol.*, Vol. V, p. 574; McNicholas, John T., *Pastoral Letter on the Duty of Voting*, 1939, p. 8.

[18] Cf. McNicholas, John T., *loc. cit.*

[19] *Pastoral Letter of 1921*, excerpts of which were quoted by Ryan and Boland in *Cath. Prin. of Pol.*, p. 198.

[20] Ryan and Boland, *op. cit.*, p. 206.

interests of religion with those of the State . . . These precepts contain the abiding principle by which every Catholic should shape his conduct in regard to public life.[21]

The next question to be considered is this: Is there an obligation to vote for the candidate best suited for the office or does it suffice merely to vote for a worthy candidate? This question is treated by St. Thomas Aquinas in several places where he is concerned with the matter of the selection of bishops. There seems to be no reason why the principles that he lays down for those who select bishops should not apply also to citizen-voters. In his fourth Quodlibetum [22] he declares that there is a difference of opinion in regard to this question—some say that one's vote must be cast for the best candidate, while others say that one may vote for any candidate provided he is worthy of the office. At any rate, he continues, if it is necessary to vote for the best candidate, then this must refer to the fitness of the candidate for the office and not to his goodness as a person considered in itself without any regard to the office. Thus in this place he leaves the question more or less undecided. From other passages in his works, though, it is possible to arrive at the following conclusion: As a general rule and as a matter of conscience the voter must cast his ballot for the candidate that he thinks is best fitted for the office.[23] The voter may, however, for a sufficient reason cast his ballot for the less worthy candidate, who still must in no way be unfit for the office.[24] Mere friendship, personal whims, familiarity, blood relationship, and other such factors are not a sufficient reason for so voting.[25] The reason for choosing the less worthy of the candidates must be proportionate to the loss which the state will suffer by the better candidate failing to be elected.

Both Noldin [26] and Prümmer [27] maintain that there is *no* obligation to vote for the best candidate, but merely to vote for a good candidate. This opinion does not seem quite reasonable,

[21] Contained in *The Great Ency. Letters of Pope Leo XIII*, p. 198.

[22] Art. xxiii, ad 12.

[23] *Sum. Theol.*, II-II, q. 185, a. 3, c.

[24] *Ibid.*, and *Quodlibetum VIII*, a. 6, ad 2.

[25] *Ibid.*, and *Quodlibetum VIII*, a. 6, ad 2.

[26] Noldin, H., *Sum. Theol. Mor.*, 17th ed., Vol. II, n. 323.

[27] Prümmer, D. M., *Man. Theol. Mor.*, 3rd ed., Vol. II, n. 604.

for it is tantamount to saying that one may act against the common good of the state without a sufficient reason. Legal justice demands not only that a citizen avoid anything contrary to the common good, but also that he do everything that can be reasonably expected of him to further the common welfare.

Finally, the principle, "Silence gives consent," is, in general, applicable to the subject of voting. It seems reasonable to hold that if a citizen does not vote in a particular election or on a particular question, he ordinarily should be considered as not having any serious objections to any of the candidates who are running for election, or to either side of a question placed before the voters. Hence by this principle a citizen may be held responsible for cooperating in evil by his failure to vote.

Gravity of the Duty of Voting.

In this section the duty of voting will be understood to include both going to the polls and voting for the best candidate, unless otherwise noted. From the viewpoint of the gravity of the obligation, voting may be considered in general or in particular, *i. e.*, in particular elections. Noldin,[28] Tanquerey,[29] Jorio,[30] Prümmer,[31] and Pighi [32] hold that the duty of voting considered in general is a grave obligation. The general principle is that the greater the good to be promoted or the evil to be avoided, the greater is the obligation. These five moralists rightly hold that the good to be promoted and the evil to be avoided by properly exercising the right of voting is, when considered in general, very great from the standpoint of the common good of both state and Church.

In these days when the forces of evil are so well organized, the obligation of all men to participate energetically in elections is certainly grave. What in other times might constitute a minor evil cannot now be considered such, for today elected officials have great powers to do good or evil, and circumstances are such that the decisions of these officials have a tremendous

[28] Noldin, H., *Sum. Theol. Mor.*, 17th ed., Vol. II, n. 324.

[29] Tanquerey, A., *Syn. Theol. Mor. et Past.*, 7th ed., Vol. III, n. 998A.

[30] Gury-Tummolo-Jorio, *Comp. Theol. Mor.*, 5th ed., Vol. I, p. 313.

[31] Prümmer, D. M., *Man. Theol. Mor.*, 3rd ed., Vol. II, n, 603.

[32] Pighi, J. B., *Cursus Theol. Mor.*, 4th ed., Vol. III, n. 172.

influence not only on the people of their own nation but on the people of many other nations. Hence the responsibility resting on the shoulders of the individual voter is an extremely serious one in these times and cannot be lightly disregarded.

Jorio maintains that when it is said that the obligation considered in general or *per se* is grave, it should be understood as meaning that the obligation is binding on all the voters taken as a collective body, but does not bind the individual voter unless certain circumstances are present.[33] This does not seem to be the correct view to take of the obligation of voting even when considered in general, for voting is of its very nature as it is commonly exercised today the moral act of an individual person and not the single moral act of a group or body of voters; hence, the obligation is properly said to be personal and not collective. By the phrase *considered in general* is simply meant abstracting from the circumstances of any particular election. Briefly, then, voting considered in general is a grave obligation, but when considered in particular cases, it may or may not be a grave obligation, depending on circumstances.

The circumstances or conditions which must be present in a particular case in order that the obligation of voting be grave are not very well agreed on by the moralists. Lehmkuhl,[34] Genicot,[35] Aertnys,[36] Ferreres,[37] Jorio,[38] Arregui,[39] and Hilary [40] say that there is a grave obligation to vote only when a citizen prudently fears or should prudently fear that by neglecting to vote he be the cause why a sufficient number of good representatives are not elected and thus be responsible for the evil laws which are passed or allowed to continue in existence. The difficulty comes in trying to find out just what these authors mean when they say that *by neglecting to vote he be the cause why.* Genicot and Ferreres seem to clear up the doubt as far as they

[33] Gury-Tummolo-Jorio, *Comp. Theol. Mor.*, 5th ed., Vol. I, p. 313.

[34] Lehmkuhl, A., *Theol. Mor.*, 11th ed., Vol. I, n. 955, and *Cas. Consc.*, 3rd ed., Vol. I, n. 484.

[35] Genicot E., *Inst. Theol. Mor.*, 10th ed., Vol. I, n. 359.

[36] Aertnys, J., *Theol. Mor.*, 7th ed., Vol. I, n. 179, q. 1, r. 2.

[37] Ferreres, J. B., *Comp. Theol. Mor.*, 14th ed., Vol. I, n. 485.

[38] Gury-Tummolo-Jorio, *loc. cit.*

[39] Arregui, A. M., *Sum. Theol. Mor.*, 3rd ed., n. 233.

[40] Hilario, *Sum. Theol. Mor.*, 17th ed., Vol. II, n. 322c.

are concerned when they add that this obligation is generally grave only for important men, who by reason of their influence are able to " swing " an election. The rest of the authors mentioned leave the reader in doubt. They may intend that their words should be interpreted in the manner in which Genicot and Ferreres apparently want theirs to be understood, or they may mean that a citizen, without any consideration of his influence on other voters, realizes that by his failure to vote he will be a partial cause why a sufficient number of good representatives are not elected.

Noldin says [41] that the obligation of voting in a particular election is grave only when from the election of an evil candidate a grave evil is foreseen. The obligation is then grave, he asserts, for three reasons: 1) because voters are considered to approve the principles of those for whom they vote, 2) because a voter, knowing the candidate to be unworthy, cooperates in all the evils that he carries out against Church and state, and 3) because of the scandal that may be or is given to others.

Such are the conditions listed by the moralists who have considered the obligation of voting in particular elections. It may be noted that these conditions are concerned with the gravity of the evil to be avoided and not with the importance of the good that may be lost by one's negligence in voting. The conditions given are not complete and one of them may be interpreted in at least two different ways.

It seems that the gravity of the obligation of voting in a particular election is proportional to the good to be gained and the evil to be avoided as a result of the election of the best candidate. If the good to be gained and the evil to be avoided is grave, the obligation is grave. It is extremely important that the meaning of the phrase, *the good to be done and the evil to be avoided as a result of the election of the best candidate,* be clearly understood. The *good to be done* includes 1) the excess of the good that would be done over the evil that would be done by the best candidate if he would be elected, 2) the good that is done by encouraging worthy candidates to run and by discouraging unworthy candidates from running for office, and 3) the encouragement that is given the most worthy candidate to do his best if he is elected. The *evil to be avoided* con-

[41] Noldin, H., *Sum. Theol. Mor.*, 17th ed., Vol. II, n. 322c.

sists in 1) the avoidance of the evil that would be done by the worst candidate if he were elected and 2) the avoidance of encouragement to unworthy candidates and discouragement to worthy candidates.

The basis for including all these points in the general principle is that the gravity of any obligation is proportionate to the gravity of the evil to be avoided and the good to be accomplished *as a result of the act.* The obligation of seeing that these " goods " are done and " evils " avoided rests on the shoulders of each and every citizen eligible to vote in the election.

The good and evil that a candidate if elected will be able to do depends to some extent on the office to which he is elected and may depend also on circumstances beyond his control. It should be noted, though, that a good candidate who is elected to a legislative body that is controlled by unworthy men, may and often will accomplish a great amount of good in cooperation with other good representatives or even alone if he be the only good representative. The election of a good candidate under such circumstances may, indeed, assume a special gravity because of the importance and responsibility of a good, though small, minority group in such a legislative body.

The gravity of the obligation of voting in a particular election may be increased by circumstances accidentally connected with the act. These circumstances seem to be principally three: 1) the danger of scandal in neglecting to vote, 2) the danger that others may be led to think that voting involves no obligation or only a light obligation, and 3) the influence a citizen may wield by telling others that he is going to vote for a particular candidate.

There is no question but that it is very difficult, as Prümmer points out,[42] to determine in a particular election whether there is a grave obligation. It might be contended also that the responsibility of an individual citizen in the matter of voting is small, since his vote is such a small part of the whole vote cast. As some citizens say, " My vote is but a drop in the bucket. It won't effect the final result whether I vote or not." This attitude seems to be the direct result of mass viewpoints, which incline the citizen to lose all sense of individual responsibility whenever he is one of a very large number of persons cooperat-

[42] Prümmer, D. M., *Man. Theol. Mor.*, 3rd ed., Vol. II, n. 603.

ing in an action. The truth is that no matter how many persons cooperate in the action of electing a representative for a civic office, each and every voter is fully, though not solely, accountable for the good that can be done and the evil that can be avoided by the action. No one thinks of questioning the assertion that if two men rob a person of a sum of money sufficient to be called grave matter, each man is guilty of a grave sin; but when a million voters cooperate in electing an unworthy candidate when a worthy one could have been chosen, the individual voter does not seem to think very much of it. It must not be forgotten, either, that cooperation can be negative as well as positive; thus a citizen may rightly be said to cooperate in the election of an unworthy candidate if without a sufficient reason he neglects to cast his vote.

Condition That May Relieve One From the Obligation of Voting in a Particular Election.

In order that a citizen be excused from the obligation of voting in a particular election, there must be present a cause proportionate to the gravity of the obligation. Since the gravity of the obligation will depend on the good to be done and the evil to be avoided as a result of the election of the best candidate and on any accidental circumstances affecting the obligation, it is very difficult, if not impossible, to determine in a general way what particular causes would excuse one from the obligation of voting.

If the election can be interpreted as a recognition of a tyrranical government or an illegitimate one, there would not ordinarily be any obligation to vote. In fact, there would probably be in such a case an obligation not to vote.

Slater says [43] that if the choice lies between two candidates who are equally good or equally bad, there is no obligation to vote. This view does not seem to be correct, for it fails to consider among other things that somebody has to vote in order that either candidate be elected. This "somebody" does not mean active members of political parties or the man next door. It means each and every citizen eligible to vote at the election. Each citizen has the personal obligation of seeing that one of

[43] Slater, T., *A Man. of Mor. Theol.*, 3rd ed., Vol. I, p. 298; cf. also Tanquerey, A., *Syn. Theol. Mor. et Past.*, 7th ed., Vol. III, n. 998.

these candidates is elected. This view of Slater's also neglects the good that results from the fact that by voting citizens show their interest in the work of government and also the good that is done by encouraging worthy and discouraging unworthy candidates. Even in a case of two equally unworthy candidates, there would still generally remain an obligation to turn in a blank ballot, thereby expressing one's disapproval of both candidates. This disapproval should also be expressed emphatically in other ways.

The last point to be considered in this section is the question whether moral certainty as to the outcome of a particular election affects the gravity of the obligation of voting. There seems to be no reasonable basis at all for declaring that the gravity of the obligation of voting in a particular election is affected by the certainty a voter has of the outcome. No matter how certain one is of the outcome there still remains the personal obligation of seeing to it that the best candidate is elected.

Conditions Under Which Citizens May be Permitted to Vote for an Unworthy Candidate.

By an unworthy candidate is not meant a person whose private moral life is bad, but rather one who, if elected, will do more harm than good to the state. In practical cases it will be very difficult to determine whether a particular candidate is an unworthy or a worthy one according to this definition, but the definition must be kept for the purposes of this discussion. It may rightly be said that it is a metaphysical impossibility for a ruler or representative to do nothing but harm to the common welfare, for, as St. Thomas Aquinas says,[44] where there is a ruler, though he be evil, the unity of the nation is preserved. In his work, *De Laicis,* Cardinal Bellarmine observes that so-called evil rulers often do more good than harm, giving as examples the cases of Saul and Solomon.[45] It is better, he also notes, for a state to have an evil ruler than none at all, for where there is no ruler the state cannot long endure.[46] He then quotes Solomon as saying that " where there is no governor, the people will fall." [47]

[44] *Opusc.* 20, *Lib.* I, *cap.* 6.

[45] Bellarmine, Robert Card., trans. by K. E. Murphy, p. 19, ch. IV, para. 7.

[46] Bellarmine, Robert Card., trans. by K. E. Murphy, p. 19, ch. IV, para. 7.

[47] Bellarmine, Robert Card., trans. by K. E. Murphy, p. 19, ch. IV, para. 7.

Provided the election cannot be construed as a recognition of a tyrannical or illegitimate government, voting in itself is a good act, since it is the means whereby the persons who are to exercise the political authority of the state are designated; hence the act of voting can never be said to be intrinsically evil.[48] Since the act of voting is intrinsically good, it is lawful to vote for an unworthy candidate if there be a cause proportionate to the evil that would be done and the good that would be lost if the unworthy candidate is elected. This is considering the action of voting for an unworthy candidate in itself and does not involve such things as the scandal that may result, the encouragement that may thereby be given to evil candidates and the discouragement to good candidates, and the influence it may have on others' votes. If any of these elements are present, the excusing cause will have to be proportionally graver. It is quite evident, of course, that to vote for a candidate in order that he do evil is unlawful, for this is formal cooperation in evil.[49]

It is not only lawful but may be obligatory to vote for an unworthy candidate, even one who will inflict grave injury on Church or state if elected, provided it is necessary to do so in order to prevent the election of a candidate who is even more evil. One would not be permitted to vote for an unworthy candidate, of course, if there is any reasonably possible way of electing a worthy candidate, whether it be by the use of the "write-in" method of voting or by organizing another party or by any other legal means.

For Whom and for What Elections Does There Exist a Moral Obligation to Vote?

Noldin [50] and Ferreres [51] both point out that the general principles and obligations of voting apply to municipal and local elections as well as to national elections. It cannot be rightly

[48] Prümmer says that nearly all modern theologians agree on this point.—*Man. Theol. Mor.*, 3rd ed., Vol. II, n. 604, note 1; Vermeersch, A., *Theol. Mor.*, Vol. II, n. 149.

[49] Cf. Lehmkuhl, A., *Cas. Consc.*, 3rd ed., Vol. I, n. 486; Genicot, E., *Inst. Theol. Mor.*, 10th ed., Vol. I, n. 359B; Noldin, H., *Sum. Theol. Mor.*, 17th ed., Vol. II, n. 323; Gury-Tummolo-Jorio, *Comp. Theol. Mor.*, 5th ed., Vol. I, p. 314.

[50] Noldwin, H., *loc. cit.*

[51] Ferreres, J. B., *Comp. Theol. Mor.*, 14th ed., Vol. I, n. 485.

inferred from this, however, that the obligation is always as grave in a local election as in a national election. The circumstances, on the other hand, may be such that the obligation to vote at a particular local election may be graver than that in relation to a particular national election.

A point which is of even greater practical importance, at least as far as the United States is concerned, is that the obligation of voting binds for primary elections as well as for final elections. In fact, it may be at times of even greater practical importance that a citizen exercise his right to vote in the primaries than in the final election. At the primaries there may be an opportunity to vote for a good candidate, whereas at the final election the citizen may have a choice between two candidates both of whom are unworthy of the office to which they aspire. It is on account of the fact that the great majority of our citizens do not bother to vote at primary elections that political parties are able with but a handful of voters to control the primary elections and thus pave the way for unfit candidates and bad government. A case could easily be made for the thesis that the results of primary elections are much more important, practically speaking, than the results of final elections.

In his Pastoral letter of 1939 *The Duty of Voting,* Archbishop McNicholas insisted that the obligations of voting are binding on sisters, priests, and members of the hierarchy as well as laymen.[52] The religious life, he notes, breaks none of the bonds that bind one to the service and love of one's country.[53] The priests and sisters, indeed, are in general even more seriously bound by the duty of voting because of the example they set for the laity and the students, who look upon them as models in all phases of life.

Other Duties Which Flow From or are Corollaries of the Duty of Voting.

In order to properly fulfill one's duty of voting there is required a knowledge of certain ethical and political principles, as well as a familiarity with and understanding of current social problems and public affairs. This must be supplemented by a general knowledge of the qualities of a good candidate and the

[52] P. 6.
[53] *Ibid.*

particular qualities and abilities needed for the different offices. In addition, it is necessary that one investigate thoroughly the various candidates running for office.

A citizen is expected to have a reasonable degree of acquaintance with political institutions, personages, and policies.[54] He must seriously study the issues involved and the character and fitness of the candidates.[55] In order that these duties may efficiently be done it is often expedient and may, indeed, even be necessary to organize and participate in permanent voters' associations,[56] in which citizens will be instructed in the manner in which their duties of voting should be carried out, public questions discussed, and the merits and demerits of the various candidates brought forth.[57] Much good work can be done by such organizations provided they stick to the principles for which they are formed and do not degenerate into partisan political machines.

JOHN H. SCHWARZ.

The Catholic University of America.

THE MISSA PRO POPULO.

Qu. May the pastor of a parish in which high Masses are scheduled for every day except Sunday delay his *pro populo* Masses? May he have the obligation fulfilled by someone else, i. e. a religious community? It would avoid delay and ease his own conscience.

Resp. Canon 466, § 1. "Applicandae Missae pro populo obligatione tenetur parochus ad normam can. 339 . . ."; § 3. "Ordinarius loci iusta de causa permittere potest ut parochus Missam pro populo alia die applicet ab ea qua iure adstringitur;" § 4. "Parochus Missam pro populo applicandam celebret in ecclesia paroeciali, nisi rerum adiuncta Missam alibi celebrandam exigant aut suadeant;" § 5. "Legitime absens parochus potest Missam pro populo applicare vel ipse per se in loca quo degit, vel per sacerdotem qui eius vices gerat in paroecia."

[54] Ryan and Boland, *Cath. Prin. of Pol.*, p. 207.

[55] McNicholas, John T., *Pastoral Letter of 1939 on the Duty of Voting*, p. 8.

[56] Tanquerey, A., *Syn. Theol. Mor. et Past.*, 7th ed., Vol. III, n. 999B.

[57] *Ibid.*, cf. also Prümmer, D. M., *Man. Theol. Mor.*, 3rd ed., Vol. II, n. 603.

Authors quite generally characterize the obligation of the *Missa pro populo* as being a *personal, real* and *local* obligation. The stress is put on the personal note inherent in this pastoral duty, and the justification for this appears plainly from canon 466, § 1. The real element in the obligation is evident from the common doctrine that a pastor who neglects the fulfillment of this obligation involves himself in a sin of injustice. The local trait attaching to the obligation stands qualified by the exceptions which canon 466, §§ 4 and 5 allow.

Authors admit that a transfer by way of anticipation or postponement in the time of fulfillment of the obligation may for a possible variety of reasons in an individual case be undertaken on the pastor's own initiative, but they require the express permission of the local ordinary if such reasons are to be lawfully used after a habitual and permanent fashion for exchanging the days on which the obligation is fulfilled. Among these reasons are listed the following: the real poverty of a priest who on the day designated for the application of the *Missa pro populo* can avail himself of a more generous stipend, received either from a benefactor or in view of a funeral, a wedding, or some similar occasion; a priest's infirmity; his participation in a spiritual retreat at which no ready opportunity is had for the celebration of Mass; his unavoidable task of assuming the responsibility for the celebration of a Gregorian Mass.

In a number of dioceses synodal statutes provide, in at least some measure, for a definite adjustment to the more commonly occurring cases of funeral and nuptial masses in that the application of the *Missa pro populo* may be either anticipated on or postponed to some other day in order to grant full freedom in the arrangement of the funeral and nuptial services in the parish. But in the knowledge of the writer there is no statement of any author, and no statute of any diocesan synod that allows the pastor regularly to transfer the application of the *Missa pro populo* to make room for the celebration of a high Mass for its attached stipend in view of some private intention.

Canon 466, §§ 4-5, with reference to the *Missa pro populo* in its character of a local obligation, allows a pastor to offer this Mass during his lawful absence from his parish and also permits the Mass to be said elsewhere than in the parish church when the specific circumstances in the case dictate or suggest it, for

example, in view of the parishioners' attendance in great numbers at some pilgrimage church, in view of the parochial childrens' First Communion at some particular shrine, in view of an open air Mass on some anniversary celebration, etc. But the supposition under these various circumstances is that the pastor himself celebrate the Mass. The legislator of the Church's law in this matter seems unconvinced that a pastor can have prevalent legitimate considerations and interests which entitle him to relegate to a place of secondary importance his personal task of applying the Holy Sacrifice for his parishioners as long as the realization of these interests contributes more primarily to his own benefit than to that of his spiritual flock.

APOSTOLIC INDULT NECESSARY FOR BISHOP TO REQUIRE STIPENDS RECEIVED FOR SECOND MASSES.

Qu. On 29 June 1918 Pope Benedict, and on the feast of Christ the King last year the present Holy Father asked all priests to offer Mass for their intentions, especially for the blessings of peace. In discussing the uniqueness of these requests at a clerical gathering, the following question came up. The opinion of the REVIEW's experts would be appreciated.

May a bishop, on his own authority with the consent of his chapter or consultors but without a rescript from the Holy See command the regular and secular clergy of his diocese to offer the bination Mass on Sundays and holydays and retain the stipend in the Chancery for Catholic Action or Chancery needs. Father X contends that such a request would be a grave burden, especially on missionary priests, who should be free to offer the second Mass for their parents, benefactors, etc., and that Cardinal Gasparri has written that bishops should not be more exacting than the Pope in such requests. Father Y agreed that it was a burden, but could be made light if the clergy could retain the stipend. Father X replied that this would seem to be trafficking in Masses.

Resp. Canon 824, § 2, reads: " Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, pro alia eleemosynam recipere nequit, excepta aliqua retributione et titulo extrinseco."

From this canon it is evident that a priest may not take a stipend for a second Mass if he has accepted one for the earlier Mass. The further question arises: May the bishop without an

apostolic indult ask his priests to apply the second Mass for its proper intention and then to cede the stipend to him for the benefit of the seminary or some other religious or charitable purpose? Without an apostolic indult, no bishop may make such a demand whether he act apart from or in conjunction with the will of his diocesan consultors. The Holy See, however, has permitted bishops to proceed in this manner. This is deducible from two cases as recounted by Father Bouscaren in his *Canon Law Digest* (Pp. 393-394; 400-401). The details of the first reported case correspond so closely to the circumstances contemplated in the query that a reproduction of the case is thought to supply a satisfactory answer.

Facts. A bishop had a quinquennial indult to dispense, under certain conditions, those having the care of souls from the obligation of the Mass *pro populo* so that they might receive a stipend to be applied to the support of the Seminary. The same bishop had also a quinquennial indult to permit priests to binate and thus to receive an additional stipend which was to be applied to the seminary. In asking for a renewal of these indults, the bishop also presented two questions bearing on their interpretation, as follows:

1. Can the Ordinary of the place, by virtue of an apostolic indult, compel priests to apply either a second Mass or the one Mass in lieu of the Mass *pro populo* from which they are dispensed, for such an intention that the stipend may be applied to a pious cause?

Reply. In the affirmative.

The reasons for the decision, drawn from the published report were as follows: It may be admitted that to dispense priests from the canonical prohibition against binating, or from the canonical obligation of the Mass *pro populo,* in order to *require* them to say a stipend Mass for the donor's intention and then turn over the stipend to be applied to the seminary, is equivalent to prescribing the intention for which they are to say a Mass without a stipend. It is true that although religious superiors do this bishops do not. Even the Holy Father very rarely does it. One instance, however, occurs on the Feast of Saints Peter and Paul, 1918 (*Cf.* A.A.S. X, [1918] 225). Since the Pope has this power, he may by indult grant the same power to a

certain bishop; and it is what he has done in this case. It will, of course, be advisable that the bishop leave the priests liberty to celebrate at least some Masses for private intentions of their own choice.

2. Can it be tolerated that, in favor of the pious cause, only the diocesan tax be exacted, leaving the rest of the Mass-alms, in whatever form it be, to the priest who, by virtue of the apostolic indult binates or celebrates a stipend Mass in lieu of the Mass *pro populo* from which he is dispensed?

Reply. a) If the stipend for this particular Mass is lawfully fixed; since in that case, under c. 824, §2, the entire stipend should go to the pious cause, the answer must be in the negative, without prejudice, however, to the right of the Ordinary to allow the priest some compensation for his trouble (cf. c. 824, §2, "*excepta aliqua retributione ex titulo extrinseco*").

b) If the stipend for this particular Mass is not lawfully fixed, but the yearly revenue is simply assigned in bulk to the priest who is obliged to say the Masses, then the Mass is *ad instar manualium,* and according to canon 840, §2, the excess over the diocesan tax may be retained by the priest who celebrates the Mass. Hence, in this case the answer must be in the affirmative, with the same power reserved to the Ordinary of allowing the priest some compensation for his trouble.[1]

An analogous case is summarized by Father Bouscaren on Pp. 400-401 in the first volume of his *Canon Law Digest.* It reads:

Facts. The Bishop of Paderborn, who was at the same time a Vicar Apostolic had obtained an indult in virtue of which the priests of his diocese and vicariate might accept a stipend for the second Mass when they binated, and also for the Mass *pro populo* on suppressed feasts, which stipends were to be turned over to the Ordinary for the support of a college.

On behalf of some of these priests the Bishop was asked whether it would be lawful (a) for pastors who on suppressed feasts sing a high Mass, and (b) for priests binating who, on Sundays and feasts of obligation, celebrate a founded Mass as their second Mass, to turn over to the Bishop only the stipend of a low Mass according to the diocesan tax; or whether they must turn over the full amount of the stipend determined by the diocesan statutes or by the foundation.

[1] Cf. A. A. S. XII (1920), 536-542, for the entire text of this *Resolutio* of the Sacred Congregation of the Council under date of 9 May, 1920.

The Bishop had replied: If on suppressed feasts there is a wedding or funeral and the pastor is obliged to sing a funeral Mass or a nuptial Mass, it will be sufficient to transmit to us merely the usual stipend for a private Mass; but in all other cases the entire stipend, whether it be " manual " or fixed by the foundation, must be transmitted.

The Bishop now asks the Sacred Congregation of the Council to approve of his reply.

Question. Whether reply of the Bishop is to be approved.

Reply. In the affirmative, unless it is morally certain that the surplus by which the actual stipend exceeds the ordinary one was given either as a personal favor to the priest or in consideration of the greater labor or inconvenience connected with the Mass, in accordance with the reply given by this Sacred Congregation in Lugdunen, 31 January, 1880.

Approved by His Holiness in the audience of 12 November, 1917.[2]

The various elements involved in these two reported cases are illustrated and interpreted in such a complete manner that any further attempt at explanation seems beside the point. The thing to note is that a bishop needs an apostolic indult before he can lawfully make any such demands upon his priests.

THE VENERABLE MOTHER MARY OF THE INCARNATION.

[In obedience to the decrees of Urban VIII, of 3 March, 1625, and 16 June, 1631, and to other similar Pontifical legislation, the author declares that no other credence is to be given to the contents of this essay than that given to human authority, especially in relation to supernatural gifts and graces where the Church has not intervened by her judgment. He declares, moreover, that in no way is it intended to anticipate the decision of the supreme Ecclesiastical Authority.]

Mother Mary of the Incarnation came from Touraine, a region which, in the sixteenth century, played an outstanding part in French civilization and politics. The châteaux of the Loire were there in which the French kings at times resided. The name of Rabelais, born in Chinon, tells us that poetry and fiction flourished in Touraine at that time. There the works of the painter Fouquet and the sculptor Colomb decorated castles and towns. Mary's family was already known in Tours a

[2] Cf. S. C. C., *Paderbornen.*, 10 Nov. 1917. A. A. S., X (1918), 368-373 for the full text of this pre-Code case.

century earlier. When the French king Louis XI, in fear of death, sent a mission to pope Sixtus IV in order to bring St. Francis of Paula (1416-1507) to his court at Plessis-les-Tours in 1482, to pray for the king's health, Mary's paternal great grand-father was a member of this strange legation. During his stay in Plessis-les-Tours the saint often gave his blessing to the young son of his gallant escort. This son later became Mary's grandfather. The family of the Guiards must have been of some importance at that time for one of its members to be chosen for a diplomatic mission.[1]

Touraine had its share of the religious upheaval of the sixteenth century. Despite the occasional presence of King Francis I in Tours, Blois and Amboise, these places saw circulated the pamphlets of the Calvinist pastor Marcourt against the Mass (1534). From 1560 on there were bloody fights between Catholics and Calvinists, and in 1562 the churches of Tours, Mary's birthplace, were destroyed by furious iconoclasts. In repairing the damage, religious and material, caused by these disorders, Mary's maternal kinsfolk, the Michelet-Babou family,

[1] We are informed about the life of Mary of the Incarnation primarily by her own works, particularly here two great "Relations" (Reports) of 1633 and 1654 and her letters. These two "Relations" and part of the letters are found in the excellent critical edition of her works being published by Dom Albert Jamet, *Marie de l'Incarnation, Ursuline de Tours, Fondatrice des Ursulines de la Nouvelle France. Ecrits Spirituels et Historiques.* Paris (Desclée De Brouwer, 1929 ff., 4 vols. published). To supply for the as yet unpublished volumes, Dom Albert Jamet has also edited a very well chosen anthology which gives a good idea of the life of Mary: *Le Témoignage de Marie de l'Incarnation.* Paris (Beauchesne, 1932). The letters not yet published by Dom Albert Jamet as well as the *Ecole Sainte* (a very interesting catechism) may be read in extenso in the older edition by Abbé Richaudeau (Tournai, Castermans).

The first editor of her works was Mary's own son, Dom Claude Martin. He also wrote her life (Paris, 1677). From this biographer all later biographers have drawn such as François Xavier de Charlevoix: *Vie de la Mère Marie de l'Incarnation,* Paris (Brinson, 1724); Abbé Casgrain, *Histoire de la Mère de l'Incarnation* (Québec, 1805); Chanoine Richaudeau, *La Vie de la Vénérable Mère Marie de l'Incarnation* (Tournai, Castermans, 1874); Léon Chapot, *Histoire de la Vie de la R. M. Marie de l'Incarnation d'après Dom Claude Martin* (Paris, 1892); Anonymous, *La Vénérable Marie de l'Incarnation, Ursuline, par une religieuse du méme Ordre* (Paris, 1901).

After the new interest in French mysticism aroused by Henri Bremond and after the appearance of the first volumes edited by Dom Albert Jamet: Paul Renaudin, *Une grande mystique française au XVIIe siècle, Marie de l'Incarnation* (Paris, Blond et Gay, 1935); Agnes Repplier, *Mère Marie of the Ursulines* (New York, 1937); Anomymous, *Les Actes de la Vénérable Mère Marie de l'Incarnation, Fondatrice des Ursulines de Québec* (Québec, 1939); last but not least: Dom Albert Jamet, thanks to his research of documents in archives, libraries and convents, has contributed thoroughly new materials to the Life of the Venerable Mother. This material is partly used in his prefaces and partly spread over the volumes of his edition in most interesting commentaries and notes.

played an important part. A Babou de la Bourdaisière was mayor of Tours, and a noted builder. His granddaughter died in 1577 as abbess of the Benedictine abbey of Beaumont-les-Tours. It was a time of quickening in the religious life. New congregations were founded. Serious discussions with the now vanquished Calvinists took place (Cardinal Du Perron). Spanish asceticism taught by the Jesuits showed the way to French Salesianism. Spanish methods of guiding souls and Spanish mysticism became more and more familiar to the French. In this atmosphere Mary Guiard was born.

Youth and Marriage

Mary Guiard was born October 28, 1599, a daughter of Florent Guiard, a baker. Her mother was Jeanne Michelet who also came of a family of bakers in Tours. Mary was the fourth of eight children, four boys and four girls. One of her sisters, Claudia, who married a rich forwarding-agent, Buisson, was the only member of the family to play an important role in the life of Mary. The Guiards were a very devout family, as is shown by the pious and religious pastimes familiar to the children (but which Mother Mary condemned later on as profane) and by the fact that many relatives of the family entered religion.

Mary was a pious child and even as a little girl spent hours in prayer and meditation in her parish church of St. Saturnine. At the age of seven she had a marvelous dream which definitely caused the child to become a mystic (1607). Our Lord appeared to the sleeping child who dreamed that she was playing in the schoolyard with another little girl. Our Lord asked her whether she would give Him her heart. Mary joyfully assented without any hesitation. Thereupon Our Lord kissed her. Just what does this dream mean? According to the opinion of Catholic students of mysticism this dream is what is called an "imaginary" or imaginal vision in which Christ really appeared to the child and by His kiss prepared her for the mystic life and communicated the Holy Spirit to her.

At a time when the direction of souls was not widespread in France the Holy Ghost by grace in the child's soul became Mary's director. We do not know what happened during the following seven years, but an opportunity of familiarity with convent

life existed in Beaumont where, according to family tradition, Mary's cousin, like her late aunt, was abbess. We know, furthermore, that in 1608 Tours saw the foundation by St. Teresa's companion, Anne de Saint-Barthelémy, of the very severe discalced Carmelites. This was, for a pious child, a very impressive incident. At any event, in 1614, Mary asked her mother's permission to become a nun, which her mother bluntly refused. Three years later she obliged Mary to marry a silk weaver, Claude Joseph Martin (1617).

The young girl here faced her first great conflict of conscience. Since her dream she belonged so exclusively to Christ that marriage was impossible for her. But because her natural inclination was absolutely against marriage, she thought it a special duty and sacrifice for her to obey her mother. She became Mme Martin when she was but seventeen. This marriage was a very unhappy one. Mr. Martin was older than Mary and liked a free and easy life, whereas she was given to frequent religious devotions, assisting at sermons, and found her real happiness in the Mass and the sacraments. The prime reason for her unhappiness however lay deeper, as Mary herself later admitted when she recognized that her marriage was an imprisonment, meaning by that, that the natural course of matrimonial life deprived her of the betrothal to Christ. In April, 1619, she gave birth to her only child, Claude Martin, who later became a celebrated mystic and who, as a Benedictine prior, edited the works of his mother. Mary came to look on her marriage without regret because of the spiritual joy that the holy and exemplary life of her son afforded her. It is not unknown in the lives of married saints that the way to a more spiritual life earnestly begged from God is made clear by a state of widowhood. And so it happened in this case. Mr. Martin died after two years of marriage (Oct. 10, 1619). His business was bankrupt and Mary was forced to give her six-month-old baby to a nurse in the country and to return to her father's house, a widow of twenty.

It was a curious time in which this little drama occurred at Tours. St. Jane Frances de Chantal withdrew to a convent under the influence of St. Francis de Sales. Mme Accarie, a beautiful young mother of six children, and the belle of Parisian

society, became a Carmelite. Mme Martin was filled with one idea, Convent. Her little child was the only obstacle and for long an insuperable one.

Spiritual Renewal and Service in the Buisson-Family

We do not know whether the young widow realized in 1620 that she was still Christ's bride, since she had received the divine kiss in childhood, but something unusual happened. Mary lived for years meditating on her spiritual life as does many a Christian. Scarcely affected by venial sins there appeared to her no necessity for confession. She regarded her imperfections as something natural and human. She did not as yet understand that her obligation to God as an exceptionally gifted soul should be, as she later expressed it, a "corresponding" (superhuman) purity. On March 24, 1620, when passing the church of the Feuillantines, she was suddenly overwhelmed by an intellectual vision (a passive knowledge of supernatural things which does not operate through images but through convincing insight of thought). She suddenly understood through the grace of God that her sins were washed away by the streams of Christ's Precious Blood. At once, urged on by deepest contrition and amazed at her own action, she entered the church, found there a Feuillantine Father, François de Saint Bernard, chose him for her director, made confession of her entire life, and began under his direction to live a conventual life in the world.

Dom Francis de Saint Bernard urged her to change her resolution never to remarry into a formal vow of chastity. Recognizing her literal poverty due to the bankruptcy of her late husband's business, he persuaded her to take a vow of poverty. Circumstances were to bring about a vow of obedience which seemed more difficult to realize in secular life.

Mary, not being very busy in the small household of her father, was summoned by her sister, Claudia Buisson, to assist in the house and in the extensive business of her husband. Mary acceded to her sister's wishes and was used for the most menial services in the house. Here was just the moment for the dissappointed and exploited lady to make her vow of obedience in the sense that she would look upon her sister and

her brother-in-law as her superiors and submit to all their whims and demands with unfailing heroism. She did not inform the Buissons of the vow. For the minds and souls of the fifteen workers in her brother-in-law's business and of the many house-servants she showed intense interest. She did everything to curb their waywardness and every night she got the servants to say their prayers. But her own humility never lessened. She chose a different church each day for Mass so that her daily communion—unusual at that time—would escape notice. At home she mortified her body rigorously and fasted as much as possible, because she knew, she must become a purer instrument in the hands of God. In her contemplations at that time Our Lord revealed all the mysteries of His Incarnation to her. This mystic who could never meditate actively, because, since her seventh year, she had had the grace to pray passively, now had in her prayer a peaceful expectancy of higher visions the substance of which she did not divine. In this state she humbly served her father's and her sister's households.

The Mystic as a Business Manager—The Great Illuminations—The Mystical Marriage

The Buissons were not keen enough to see that they had a mystic in their house, but they felt that the proper place for such an intelligent woman was not in the kitchen but in the office of the forwarding business. In 1625, after due deliberation, Paul Buisson made Mary the manager of his business. We find her now in the office busy with accounts and advising customers, now in the shipping places giving orders. We see her watching the loading of cars and of ships in the harbor of the Loire until midnight or later. This strange woman of twenty-five then goes home and is awake until dawn in prayer and selfchastisement. Often, when at work on accounts or negotiating with customers, she falls into ecstasy and begins, in her humility, a tremendous struggle against swooning and levitation lest anyone recognize what is happening in her spiritual life which showed such definite signs of mystical progress.

In this very first year of her new work Mary had her first " imaginary vision " of the Sacred Heart. This vision of Mary Martin preceded by many years the similar visions of St. Mar-

garet Mary Alacoque. To Mary Martin it seemed to be a confirmation of her early dream of Christ's kiss after her superhuman penances. Her heart seemed to be incased in the heart of Christ. It was, as she said, " an incasement of the hearts ", as if this were the crowning of all her contemplations of Christ's Incarnation and of His love of humanity extended particularly to herself.

Despite her business cares Mary was now lifted from the vision of Christ to that larger and more explanatory intuition of Christ's life in the Holy Trinity. Thanks to her French clarity of expression in describing her extraordinary states, we know rather well what happened. On May 19, 1625, Monday of Whitsuntide, Mary, kneeling before the Blessed Sacrament during Mass, suddenly had an intellectual vision, a theological infused knowledge of that tremendous inner life of God which consists in the mutual and mysterious relations between the Father and the Son and the Holy Ghost. This vision developed a very high spiritual state in Mary which prepared her for the mystical Marriage with the Divine Word. She now realized that Christ was her heavenly Bridegroom whom she knew, for His divine life in the Blessed Trinity had been shown to her.

Mary again had that intuition of coming grace, which she called " tendency," an expectancy of something tremendous from Heaven, and she prepared for it by the most severe flagellation, the result of which was that her body became a mass of wounds and her bloodstained room threatened to reveal her secret. Two years later on Pentecost Day the Mystical Marriage took place. What happened is known as a unitive vision. Mary's soul had attained great simplicity and she did not see images nor have intellectual revelations, but she sensed, she realized, she perceived God. She felt not with the outer senses but with her very inner soul (the " apex mentis ", the " scintilla animae ", the " fine pointe ") things never experienced by us. She realized in a way which excluded every doubt or error on her part, with an unswerving certainty, that the Father, the Son and the Holy Ghost were lodging in her soul. The Son, however, the Incarnate Word, permeated her with all His love. By this Mary had the definitive seal and the solemn declaration that she had been dignified as the spouse of the Divine Word in the Holy Trinity.

The very important point in this mystical marriage is, that the Holy Ghost bestowed His very " pneuma " on Mary's soul, so that this soul divinized by participation was enabled to correspond in a worthy manner to the Divine Love of Christ. Mary was conscious of this and she sang her nuptial song, her Epithalamium to the Bridegroom as St. Gertrude and the Blessed Angela di Foligno did on similar occasions following the example of the Betrothed of the Canticle. Mary, however, stresses the truth that she is not the singer; it is the Holy Ghost in her who sings, for otherwise it were not eulogy but blasphemy.[2] Of course this union of Mary's simplified soul with Christ through the Holy Spirit would have been beatitude itself were she not still in the flesh. Her body was not capable of bearing this bliss of the soul. It received a very sensible heartwound, not a stigma in the proper sense of the word but something like the transverberation of St. Teresa, unseen but felt. Moreover her whole body was affected by this plenitude of overflowing grace. She required a year to become accustomed to this state of mystical marriage and thus she lingered in crucifying union as scholars call this state of the soul. In 1629, soul and body again found their equilibrium in her new state, the mystical marriage losing its crucifying character and becoming blissful and peaceful for a time.

Her commercial activities, managing a forwarding office, seemed more and more incompatible with this inner mystical life. The convent was never out of Mary's mind all these years. Though she had her little son with her at the Buisson's, she had never kissed him since he was two years old so that he would not feel the separation too keenly from a loving mother. When Claude had reached his eleventh year, Mary obtained a promise from her sister to care for all the expenses of his education. Then she began negotiations with Mère Françoise de Saint Bernard of the Ursulines of Tours who were equally willing that Mary should join them as a choir religious.

[2] The Venerable Mary of the Incarnation is, as far as I know, the only mystic, who with a typical French clarity, points out that " mystical marriage " is not a metaphor, but means the divine and pure archetype of earthly marriage. See my study " Klassische Frauenmystik in Spanien und Frankreich " in *Spanische Forschungen der Görresgesellschaft*, i. Reihe, 7. Band, pp. 233-257, especially, pp. 248-251.

In the Convent. The Third Vision of the Trinity. The Taking of the Veil

On January 25, 1631, Mary entered the Ursuline Convent in Tours. With a smile on her lips, the heart-broken mother stretched out her hand for the last time to little Claude and disappeared behind the convent walls. Claude did not agree with nor understand this superhuman obedience to Christ's counsel (Matt. X, 37). He often entered the convent alone or with his playmates through a door which careless bricklayers had left open or through the communion grill of the nuns' chapel. Sometimes he succeeded in going as far as the refectory. But, while the other novices shed tears, his mother pretended to be untouched. Finally little Claude was removed from Tours and sent to the college of the Jesuit Fathers in Rennes for his education.

Mary realized the difficulties of conventual obedience even in her advanced state. She was forbidden her flagellations and her daily Communion which she believed indispensable to her. As to mystical graces, on March 17, 1631, Mary had an intellectual vision of the Holy Trinity. Her soul having become quite simple in its threefold and subdued faculties of sensitiveness, memory and will could now see the Holy Trinity in its simplicity. She understood the analogy to her soul. She saw the Trinitarian life of God as a unity. She saw the hierarchy of the Angels and she received a most amazing charism, the interpretation of Biblical texts, of which she has left us wonderful proof in her description of her prayers and in her Catechism. Her experience had taught her that the simplicity of God's essence had touched the simplicity of her soul. Through God she penetrated the mysteries of Faith so perfectly that, now seeing and knowing, she felt obliged to utter a fear of her delicate conscience that she might have lost Faith.

Mme Martin took the veil one week after this third vision of the Trinity. It was on March 25, the feast of the Annunciation, which, in the seventeenth century, was called also the feast of the Incarnation of the Word. For this reason and because of her first mystical revelations, she asked to be called Sister Mary of the Incarnation. In the first months of her

novitiate she was gifted with another mystical grace, a permanent state, the so-called spirit of infancy, the simple childlike attitude and childlike relation to God.

Mary could not but recognize that these high graces were not given to her simply to be enjoyed in a cell. She brought to the convent what others only hoped to win there. And on these mystical heights Sister Mary was plunged into a dark night of the Soul, which other mystics experienced at the end of their active ascetic careers. Mary had never known this state, having been a mystic from the beginning. Now she made up for this according to the will of God who tests the souls of those whom He loves. Students of mysticism see a difficulty here which is not cleared up in the classical writings of St. John of the Cross. One thing we know, however, through Mary herself, viz., there was no relapse from her state of mystical marriage. This state continued, but she was deprived of visions, consolations, inner prayer. Difficulties with the other novices, with some confessors who did not understand her state, and with her sister who was no longer willing to pay for the education of Claude, increased her sufferings.

The third year, 1633, brought relief. One of the Lenten preachers of Tours, the Jesuit Father George de La Haye (1586-1652) understood the inner life of Mary and urged her to write of her mystical experiences. The result still exists in fragmentary form under the title "The Relation of 1633". Several days before her perpetual vows were made on Jan. 25, 1633 her inner elation returned and she fell into a long ecstasy. At the end of this year, during the octave of Christmas, she had the second vision-dream of her life; this one more prophetic than mystical in character. The Blessed Virgin appeared to her and to a woman unknown to her, but in her company, in a foggy landscape. She was seated upon a little church,[3] the Divine Child in her arms. She called Mary, turned to her and kissed her. Mary, awakening, had not the slightest doubt but that Our Lady wished her to carry out some task, but she was un-

[3] Dom Jamet is able to identify this church of Mary's dream with a church of Tours very well known to the Venerable Mother, but it remains to explain the very strange circumstance that the Blessed Virgin is seated upon a church. Possibly Mary of the Incarnation knew one of the representations of Mater Ecclesia enthroned on the church roof, an iconography not very frequent, but to be found for instance in Myrtilla Avery, *Exultet Rolls of South Italy* (Princeton University Press, 1936), Plate CXL, 10, from the Bibl. Vaticana, Vat. Lat. 9820.

able to interpret the meaning of the landscape, the mist, the church and the other woman.

Preparation for the Canadian Mission

The turning point in Mary's life, represented by her second vision dream, as yet not understood by her, consisted in a task and in a mission. She had reached the topmost heights of individual mysticism. Now she had to experience the realization that these individual graces were given to her for the profit of other souls and that she must propagate the truths she had been empowered to contemplate. This she did unconsciously from the very beginning of 1634 when she was charged to teach catechism to the novices, for she incorporated in her teaching what she knew through contemplation, those wonderful things we may still read in her *Ecole Sainte*.

In the same year she asked Father Dinet, S.J. what he thought of her dream. Dinet, occupied with Canadian missionary problems, doubted not a moment that the landscape Mary had seen was Canada, the mist the darkness of Paganism and the kiss of Our Lady a call to the missions. The only difficulty was that it was heretofore unknown that a cloistered nun embark on mission work.

To Mary herself the missionary task became in her contemplations clearer and clearer. It so happened that the Jesuits in Canada asked just then for Sisters for a school for converted Indian girls in Canada. In 1636 she ventured to hint the possibility of serving there, but her confessor, Father Salin, only smiled, having no faith in such a vocation for her. In 1637 she seemed farther than ever from the Canadian project, for she had been appointed head-mistress of the girls' school of her convent in Tours, a task which consumed all her efforts. Then something unexpected happened. A French noblewoman, Mme de La Peltrie, gave the funds for a new Canadian institution for Indian girls. She was ready to go there herself after serious consultation with St. Vincent de Paul. Moreover she wished to have Ursulines for the work and succeeded in getting her choice of the most capable Ursuline of France as the first superior of the foundation. She selected Mary of the Incarnation.

On February 19, 1634, Mme de la Peltrie came personally to Tours to see Mary and enlist her service. As she approached the parlor-grill, Mary recognized her as the lady seen in her vision-dream six years earlier. Bishop and superiors agreed that Mary should follow Mme de La Peltrie to Canada. After a great many difficulties, transactions and negotiations with other convents and the colonial authorities in Canada, Mary started with some other religious and Mme de La Peltrie. Before her departure she had a horrible " imaginary " vision of the crosses awaiting her overseas. They begin with intrigues against her in France and the perils of the passage, when pirates, storms and icebergs were to jeopardize her life. These threats to the realization of her eager and unselfish desire to spread the Kingdom of Christ urged her to conform her will more firmly than ever to the Will of God. She arrived safe in Quebec, August 1, 1639.

The Arrival in Quebec. The Burning of the Convent

When Mary of the Incarnation arrived in Quebec, there were only two hundred French colonists. They had some stone buildings, a fort and a church. The Jesuits had settled the Indian converts in a settlement in the plain called Sillery. Sister Mary after being solemnly received by the ecclesiastical and civil authorities received for herself and two sisters a tiny house wherein she provided for the prescribed *clausura* and a school for six Indian girls. Eight of the busiest and most active years now began for this devout mystic. They were years of struggle and inner progress through suffering. It was again a Dark Night of the soul whereby Christ linked the Bride to His Cross. In the great work of spreading the Kingdom of Christ Mary enjoyed, it is true, a great inner peace, but she was not granted visions or consolations.

Her task now was to share the fruits of her mystical graces with the American Indian world. She felt obliged to learn the Indian dialects, especially the Algonquin. In addition to the growing crowd of children and adults, Indian warriors made their appearance at the grill of the cloister to be taught religion by her. The fruits of her apostolate were marvelous, for her neophytes excelled in suffering, sacrifice, abnegation and the deep love of Christ.

Mary's work expanded greatly. On Maundy-Thursday 1640, the first group of girls, prepared by her, received their first Holy Communion. In 1641 Mary's school had fifty Indian boarding pupils, and French colonists were beginning to send her their girls. On November 21, 1642 the Sisters and the pupils moved into a fine new building of three stories, each with eighteen windows. Here the cloister, chapel and school were combined. Mary's tasks still grew. One of her pupils was kidnapped by some pagan Iroquois and Mary did not rest until she had persuaded the Governor to ransom the girl for a considerable sum of money. Such things occurred again and again. For the first time in her life, the heroic nun fell seriously ill towards the end of 1645. She profited by this incident to intensify her sacrifices and to offer her life with a formula which shows the coincidence of her personal mystic life with the mystic life of the Church in its public sacrifice. Mary declared she was willing to be henceforth " a continual holocaust for the Father on the heart of the Son ".

Such a declaration was for her not a mere wish without consequences. What she really would have liked was martyrdom at the hands of the Iroquois. She suffered in her moral life from the fact that her love of her enemies was still a fulfilling of Christ's commandment rather than a spontaneous, rejoicing and overwhelming love. This enormous grace was granted to her on Assumption Day, 1647. Now she lived in Christ, through Christ, and with Christ. Her eight-year period of dryness was closed and she writes to her son who had become a priest in France that now she really enjoyed a " substantial " peace.

Yet, withal, she begins humanly to fear—not for herself but for her nuns, the settlement, the children for whom she is responsible—because the Iroquois were reported to have begun new hostilities against the missions and even to threaten the towns.

But the Iroquois did not come as Mary expected and her desire for martyrdom was fulfilled in quite another way. During the night of December 30, 1650, her wonderful convent was burned down, due to the carelessness of a sister working in the bakery. All escaped, but everyone was downcast to see in

the bitter cold Canadian winter night the ruins of a flourishing enterprise. Mary, at the risk of her life, saved the important documents of the community but left her notes on her mystical life to the flames. She rejoiced that God had granted her the gift of complete poverty. Humbly she thanked Him for accepting her holocaust. Bereft of their home, the sisters found refuge and hospitality in the Hospital with the nursing sisters and later on in the house of Mme de La Peltrie.

From the Destruction of the Convent to the Iroquois Siege of Quebec

Thanks to the Governor and the Jesuits a new convent was completed a year and a half later. The sixteen sisters moved there on Whitsuntide, 1652. Mary, well pleased that her little community had a new home, had personally to undergo further tests. Her dearest companion, Mother Marie de St. Joseph, died. The newly baptized Indians were likely to be demoralized by alcoholic drink. The newly arrived soldiers sent from France to increase the garrison at Quebec behaved badly towards the women of the colony. In order to improve the situation, Mary did not hesitate to appeal to the authorities. To increase her own abnegation, she steadily reduced her sleep and her food, and, to mortify her sense of taste, she mixed gall with her food.

She heard at this time that her son in France was honored with high mystic graces. Mother and son write henceforth to each other about the deepest problems of the spiritual life. In order to grant his earnest wish, she sent him a narrative of her whole mystical life. This relation of 1654 has become the most important source for Mary's mystic life, and was published with the life of his mother by Dom Claude Martin himself.

To the great joy of Mary, Canada received its first bishop in the person of Francis Xavier de Laval-Montmorency in 1659. She greatly admired the pious, charitable prelate, though she disagreed with him on certain points of the convent rules, and his intention to forbid the nuns to sing French hymns at Low Mass. The Iroquois came in 1660 and the convent was evacuated; Mary and four lay-sisters remained to provide the little garrison with food. She showed the greatest coolness as the Indians attacked the convent. After the victory she did

not disapprove the torture of the captured redskins, though she alone had learned to love her enemies. This means, which appeared unchristian to the bishop, appeared to her to be the only effective military one to frighten off a new attack.

Mary's Final Development and Death

In 1661 Mary assisted at the opening of the coffin of her friend, Mother Marie de St. Joseph. The heart was found to be entirely preserved, and the skeleton surrounded by a mass of white odorless substance. Daily Mary invoked her departed friend and distributed mementos which, she pointed out, were not relics, the Church having passed no judgment on the holiness of the deceased nun. She underlines in letters of these years the statement that she is in a permanent state of union with God, and that actual graces are not lacking. The earthquake of 1663 was a joy for her because it brought about many general confessions and conversions. She realized more than ever her state of victim. Her continued use of gall to make her food bitter made her desperately sick, but she rejoiced in being like Christ even unto the bitterness of gall.

A measureless love of suffering was her only temptation. She herself stated this in a letter to her son. In those years between 1660 and 1670 she wrote dictionaries, grammars, prayers and catechisms in the Algonquin, the Huron and the Iroquois dialects she had learned. From all these tribes came women and children to her school. Her attention was constantly being directed to the great events in France. When she heard that Louis XIV had made such a woman as Louise de La Valliére his mistress, she ordered a devotion of ten weeks in honor of the Passion of Christ to stop the scandal by prayer. Remarkable to relate Mme de la Valliére at last became an exemplary Carmelite nun under the name of Sister Louise de la Miséricorde. As the colonial policy determined the king to send more soldiers and colonists to Canada and girls to be wives for them, Mary took these girls into her convent and kept them there until they were married. She profited by this occasion to foster popular devotion in the families to be founded, and taught them special veneration of St. Joseph, patron of Canada, and of the Holy Family. She and the other sisters sewed

scapulars for the soldiers going to fight against the Iroquois. During the expedition against the last revolting Iroquois in October 1666, she ordered perpetual adoration of the Blessed Sacrament and showed great interest in the successful strategy of Commander De Tracy who, victorious, founded a chapel in the Convent Church.

With the growth of the French colony, high civil officials were arriving and Mary approached their wives on behalf of works of charity with remarkable success. This nun who was then near seventy and who had lived in Quebec thirty years, found life there too civilized. Her seminary for Indian neophytes had become a college for French girls, the Indians and French having intermarried to a great extent. The missions had done their work in the farthest North. The severe cold in the winter of 1670 made everyone suffer, but Mary did not complain. She wished to start a new mission with fresh recruits in Martinique. But she was too old and had to remain in Quebec without any special occupation as the retired Mother, *mère déposée*. Her inner life, a complete union with God, permitted only ejaculatory prayers, in which she clearly realized her own passivity and the breathing of the Holy Spirit. She was now studying the religion of the Indians, and was deeply struck by their doctrines of a mediator, a home for souls, and particularly of sacrifice.

Her greatest sorrow was that she believed herself to be advancing so slowly in saintliness that she did not respond in a sufficient manner to the graces bestowed upon her. In her last letter to her son on December 8, 1671, she declared herself a poor sinner and asked urgently for his prayers. On November 18, 1671 her friend, Mme de La Peltrie, died. On April 30, 1672 Mary of the Incarnation was herself elevated into eternal ecstasy by a very glorious death.

HELMUT A. HATZFELD.

The Catholic University of America.

[Part II, a study of the religious and mystical importance of the life of the Venerable Mary of the Incarnation will appear in a later number.]

THE "PRO POPULO" AND GREGORIAN MASSES.

Qu. A pastor accepts the obligation of saying the Gregorian Masses for a very good reason. As it interferes with his *Missa pro populo* he asks a neighboring pastor to say this Mass and gives him a stipend. The neighboring pastor says these Masses on week-days in his own church. Does the first pastor satisfy his obligation?

Resp. Regularly, pastors are bound to say the Mass 'pro populo' in the parish church (c. 466, no. 4). However, this is subject to exceptions. When the pastor is lawfully absent from his parish he can either say the Mass in the place where he is, or have it said by the priest who takes his place (c. 466, no. 5). This Mass must be said on the days appointed, but for a just reason, the Ordinary may permit a pastor to transfer to another day the Mass 'pro populo' (c. 466, no. 3). One could consider the saying of the Gregorian Masses as a sufficient cause for such a transfer (*The Eucharist, Law and Practice*—Durieux-Dolphin, No. 36, page 50).

It seems reasonable to hold that in exceptional cases, as the one mentioned, the pastor could ask another priest to satisfy his obligation by saying the Mass in another church. Perhaps it would be better to have the other priest say one or more of the Gregorian Masses, and the pastor say his own Mass 'pro populo' in his own church. The obligation of the Gregorian Mass is fulfilled, no matter by whom the Mass is said.

SAINT JUDE AND THADDEUS IN THE CANON OF THE MASS.

Qu. The following note is taken from the 1940 ORDO of the St. Louis Province, in which it appeared for several years: 'In Canone Missae nomen S. Apostoli *Judae* inscribitur cum nomine *Thaddaei:* inclinatur ergo caput hodie et die 28 hujus mensis quado dicitur . . . *Thaddaei.*' Has the name 'Judae' to be mentioned in the Canon *every* day of the year? I have not found any correction in the new Missals.

Resp. Jude and Thaddeus are one and the same person (Hastings, *Dictionary of the Bible*, page 501). In the list of the Apostles by St. Luke (vi. 16) he is mentioned as Jude, the

brother of James; and in St. Mark (iii, 18) he is called Thaddeus, as he is by St. Matthew (x, 3). In the Roman Canon of the Mass he is commemorated under the name of Thaddeus, while the proper of the Mass of Sts. Simon and Jude, for October 28, follows the reading of St. Luke. Cardinal Schuster (*The Sacramentary*, Vol. V, p. 197) notes that this proper is not found in the most ancient of the Roman Sacramentaries. Most probably the feast was added after the Canon of the Mass with the list of the Apostles was formed. However, the note in the ORDO mentioned in the question does not mean that the name of the Apostle is to be changed in the Canon of the Mass, but that on the feast of this saint, which is commemorated under a different name than that found in the Canon, the celebrant of the Mass is to bow his head when he mentions the name of the Apostle in the Canon.

OCTOBER MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

FOR THE CONVERSION OF THE JEWS.

Among Catholics there is always an element of mystery as to why, after over nineteen centuries, there are relatively few conversions to Catholicism among the Jews. It is to hasten the acknowledgment of Jesus Christ as the Messiah promised by the great Jehovah to " His chosen people " that the prayers of the faithful are requested during the month of October for that intention.

Actually there should be little difficulty for the really sincere and well-intentioned Jew to take such a step since every phase of Christ's life had been foretold to the people of Israel and His advent was expected by the Romans and peoples of other lands. Herod, proud in his kingship over Judea, had no hesitancy in appealing to the scribes concerning the birth of the Child Whom the Wisemen had " come to adore ". Nor was there any delay in the answer given the Roman King, for the assembled priests and scribes of the people informed him that " the Christ ", the king of the Jews was to be born " in Bethlehem of Judea ".

Thus it would seem that the reasons given by Hugh Angress for his own conversion from Judaism should apply to others as well. " I am a Catholic because I am a Jew ", he writes. " To me, from Christ to the Catholic Church is like from Judaism to Christ. I accept Christ because I am a Jew, and I accept the Church because I accept Christ ".

The Dangers of Indifference.

Unfortunately during the past centuries, particularly the 20th, a spirit of indifference toward religion has developed among the Jewish people, especially the younger generation. Here in America with our democratic institutions, young men and women of the Jewish race have become infiltrated with the godless philosophies expounded in our secular high schools, colleges and universities. In many instances the religious exercises carefully followed by their parents and grandparents have deteriorated into affairs of indifference to them. They have replaced the teachings of Judaism with beliefs of pseudo-scientific sophists who from the depths of their agnosticism and atheism tear down the structure of both the Mosaic and Christian laws.

On the other hand we must remember that in possibly no nation on the face of the earth are the Jews allowed the liberty and shown the justice they enjoy in these United States. For centuries they have been viewed with disfavor in some of the most Christian of European nations; governmental restrictions have specified the locality of their dwellings, the schools which they might attend; in some instances, the very professions in which they might engage. Even in those lands where such rules did not exist the deification of aryanism has once more made them wanderers upon the face of the earth.

The Hour Has Struck.

Harassed by war, penniless, and in great numbers, homeless, it would seem that this might be an opportune time to enlist the help of heaven for the entrance of the Jewish people into the True Fold. Added to our prayers we should also include the aid of a truly Christian charity towards them as well as an understanding of their needs, remembering at all times that " Catholicism is Judaism in flower—Judaism fulfilled ". It might be

well to recall with what fidelity the Redeemer Himself, as well as His Mother, His foster father fulfilled the requirements of the Old Law and that He confided the ministry of His Church to His Jewish followers. "The Twelve apostles, the seventy-two disciples, Mary, Martha, Lazarus, Joseph of Arimathea and Nicodemus were all Jews. The first teachers and converts, the first martyrs, confessors, widows and virgins were Jewish converts, while the first Bishop of Jerusalem, St. James, and fourteen of his successors were Hebrew Christians." (Dom Maternus Spitz)

There is a consoling factor regarding conversions from Judaism—they are marked by a deep faith and sincerity of purpose, to which is added zeal for the enrollment of their fellowmen. The pages of history give many instances of such conversions—the 19th century offering some splendid examples among which are the Ratisbonne brothers with their world-embracing faith and fervor. The Society for the Propagation of the Faith and the missions under its care, owes a deep debt of gratitude to a "Jew who became a Christian, a priest and founder of a religious community," Francis Libermann. Fired with deep understanding of the needs of the negroes, he was inspired to found a congregation of priests to labor for the conversion of Africa, and won the approval of the Holy See for his project. In 1841 the novitiate of the Missionaries of the Holy Heart of Mary was opened. Later this Society was united with the Congregation of the Holy Ghost, which, having suffered so severely during the French Revolution, rose to new heights of zeal and service when given the young blood of the new community founded by Francis Libermann.

Certainly there is ample reason to feel that there is a whitening for the harvest among the millions of souls who still adhere to Judaism. Hence the desire of the Holy See and the earnest plea of The Society for the Propagation of the Faith for prayers during the month of October "for the conversion of the Jews".

THOMAS J. MCDONNELL.

New York City.

Book Reviews

THE CELEBRATION OF MASS. Vol. I. The General Rubrics of the Missal. By Rev. J. O'Connell. The Bruce Publishing Company, Milwaukee, Wis. 1941. Pp. xiii+286. Price, $3.50.

The present volume completes Father O'Connell's study of the rubrics of the Roman Missal, and gives English-speaking priests one of the best and most detailed explanations available. This first volume is quite up to the standards set by the second and third volumes which studied the rite of the celebration of Low Mass, High Mass and the Sung Mass.

The chapter headings, which give an excellent idea of the matter covered, are The Sacred Liturgy, Liturgical Law, The Time and Place of Mass, The Application of the Mass, The Calendar, Votive Masses, The Parochial Mass, The Conventual Mass, Requiem Masses, The Variable Parts of the Mass, Defects in the Celebration of Mass, and The Material Requisites for the Celebration of Mass. There is a glossary of liturgical terms, a bibiliography and an index. A short Appendix gives rules for the laity at High Mass which most pastors will find very helpful.

The author had the collaboration of Dom Matthew Britt of St. Martin's College in helping him with American usage. Apparently the only omission of any importance is that no mention is made of the privilege granted in the Indult of the Sacred Congregation of Rites, 16 October, 1940.

What was said about the other two volumes can be said for the present work. It is invaluable for the seminarian; every priest will find it valuable and interesting.

SCIENCE, PHILOSOPHY AND RELIGION. A Symposium. The Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life, Inc., New York City. 1941. Pp. viii+443.

In the first of these papers Van Wyck Brooks explains that the aim of the above Conference is to rally intellectual and spiritual forces against the totalitarian threat by bringing together " representatives of various disciplines so that they may meet on a common ground and obtain a first-hand knowledge of one another's ideas regarding

the totality of human experience". This, surely, is a noble experiment but if, as is asserted, the inherent weakness of democracy has been its failure to integrate science, philosophy and religion in relation to traditional ethical values it is difficult to see how some of the contributions contained in this volume serve to promote the high purposes of the Conference. Karl K. Darrow, for instance, in his "Interplay of Theory and Experiment in Modern Physics" touches not at all on either philosophy or religion while Harry Overstreet and Einstein help only to the extent of deriding the notion of a personal God.

It will be possible here merely to call attention to the more significant essays of the symposium and to indicate the general lines which the discussion followed. The one outstanding result of the interchange of ideas seems to have been a clearer and sharper delineation of the chasm between Logical Positivism on the one side and Scholasticism on the other. Philipp Frank, a member of the original Vienna Circle who is now teaching at Harvard University, gives the essence of positivist doctrine when he states that "general principles mean no more than the observable facts which can be inferred from them". This applies not only to science alone but to all knowledge and he even presumes to tell us that in contrast with the Middle Ages which gave such importance to the logical proofs for the existence of God "our thought is too scientific and critical to accept these proofs". He further identifies the correct scientific conception with pragmatism or instrumentalism in human conduct. An action must be judged by its concrete consequences and "if a principle brings suffering to humanity then it must be a false principle". Here is poor consolation indeed for the peoples who are actively resisting the totalitarian threat. All such supposedly righteous efforts inevitably bring pain and, one the other hand, judged by results totalitarianism so far might easily be justified.

Professor Sorokin, also of Harvard, goes to the root of the matter in his excellent paper on "The Tragic Dualism of Contemporary Sensate Culture". He paints a lurid picture of our homo-centric civilization showing how positivism, pragmatism, materialism, and sensism have encompassed man's degradation as manifested in the current attitude toward history, science, art, and philosophy. Professor Sorokin draws a much more favorable contrast between what he calls "the mediaeval Ideational and modern cultural supersystems". Standing for absolute values in ethics and refusing to accept any morbidly nihilistic view of the future he ends on a delightfully Christian note of optimism as embodied in the doctrines of the Incarnation and Resurrection.

A complete answer on the philosophical level to Logical Positivism will be found in Jacques Maritain's able exposition of the difference between empiriological and ontological analysis. The essential error of the Viennese school — one long since condemned by St. Thomas Aquinas—is that it takes a univocist conception of knowledge, regarding the senses alone as intuitive and giving the intellect only a function of connection and unification. If neo-positivism is right there is but one science and no wisdom. Another representative of Scholastic philosophy, Anto Pegis, reinforces Maritain's insistence on the power of the intellect to reach reality and sounds a real keynote for the Conference when he declares that the central problem must be the rediscovery of the true nature of man.

The contribution of Mortimer Adler is already well known. His " God and the professors " contains the most severe indictment of contemporary education yet uttered. Charging that " democracy has much more to fear from the mentality of its teachers than from the nihilism of Hitler " he is frankly sceptical about the success of the meeting because he feels that most of the members came with the intention of telling, not of listening; of speaking their minds but not of changing them; and " one cannot expect the professors to understand what is wrong with modern culture and modern education for the simple reason that it would require them to understand what is wrong with their own mentality ". Not content merely to denounce Dr. Adler makes the issue more incisive by laying down eight propositions in philosophy and eight in religion in the light of which the professors might examine their consciences with a view to arriving at some common basis for discussion. Otherwise the transparent tolerance and the polite discourse will signify nothing. Since, however, the professors are accustomed to give true-false tests, never to take them, he is not at all hopeful of results and even states his conviction that they will remain positivists and naturalists really thinking that philosophy is merely opinion and that faith is superstition. Their helplessness is such that they cannot even attempt to prove that democracy is the best political order since such a demonstration lies outside the sphere of science and so " until the professors and their culture are liquidated, the resolution of modern problems—a resolution which history demands shall be made—cannot even begin ".

Although the rest of the papers have not the same stimulating quality they are generally of a high order and contain much valuable information by experts in the different fields. The book certainly should be read by those who wish to understand the intellectual foundations and implications of the present world-crisis.

STUDIA PAULINA. By J. M. Vosté, O.P. Libreria del "Collegio Angelico" Romae—J. Gabalda et Cie. Parisiis 1941. Pp. 249.

This is a second edition of a work that first appeared in 1928. Few changes have been introduced. These affect chiefly the literary form of the book, and the bibliography has been brought up to date.

Intended as an aid for theological students, the book strives also to help the spiritual life of priests in general. This latter, it is pleasant to note, is done soberly and sensibly. The following are the questions treated: The difficulties of the Epistles, their beauty, Paul's peculiar style, the value of studying St. Paul, the question of Paul seeing Jesus, the place of the resurrection of Christ in Pauline theology, original sin, justification by faith, faith and works, Christ priest and victim, brief commentaries on the examples of heroic faith in Heb. 11, and on the Hymn of love in I Cor. 13, and finally the relationship of Paul to Jesus. There is an index of biblical references, of names, of quotations from St. Thomas, an analytical index and a general index.

The studies will be found very useful to seminarians, who too frequently are burdened with proofs of points of dogma that do not prove. Father Vosté is accurate in his exegesis. Where there is difference of opinion, he honestly gives the important ones, although he does not hesitate to take sides. The reviewer would like to call attention to two minor points. On p. 154, he calls the scapegoat Azazel. In Lev. 16 the goat has no specific name; he is the goat that is "for Azazel". The author at times insists on quoting St. Thomas' observations even on the most obvious statements of St. Paul. This becomes somewhat irritating.

The above criticism, however, detracts little from the general excellence of Fr. Vosté's book. He is to be thanked for putting out a second edition, and thus making available once more his solid studies on St. Paul.

THE PHILOSOPHY OF SILENCE. By Alice Borchard Greene. Richard R. Smith, New York. 1940. Pp. xi+254.

Originally presented as a Ph.D. thesis at Columbia University, the material here assembled concerns the historic uses of silence, and an endeavor is made to formulate a philosophy of the subject that might have practical application to everyday life. The author is of the opinion that "the cultivated use of silence, in its fuller ranges, is the open door to religion as a direct human experience", and she informs us that a number of "advanced clergymen are questioning whether, in ignoring the use of silence as a disciplined, individual practice, they

have not pulled out of the main stream of religion into the backwaters of social and community welfare".

Chapter headings include such topics as the different kinds of silence, its secular and religious aspects, its employment as a technique for acquiring self-discipline, and its value as a source of knowledge, healing, power and refreshment. Comparisons are made throughout between Eastern and Western asceticism, the Trappist Order, for example, being regarded as the counterpart in Christianity of the Zen sect of Buddhism and also as having features akin to Yoga and Sufism. A short section devoted to "The Growing Retreat Movement" seems substantially correct and objective, although one is mildly surprised to learn that the Director urges the participants "not to drink water, not to smoke, not even to touch hand to the stair-rail" because of the dangers of distraction. Although occasional reference is made in the text to St. Theresa, St. Benedict, and St. Francis of Assisi, one searches the bibliography in vain for works by any of the great Christian masters of ascetical and mystical theology.

Practical hints regarding posture, breathing and such aids in the acquisition of silence are given at the end. It is to be regretted that the nature of the task which the writer set herself was far too vast and comprehensive to permit anything like adequate treatment of a very important subject.

Book Notes

Priests will find Father Thomas Anglin's *The Eucharistic Fast* informative, interesting and not a little amusing. Dr. Anglin declares, and he has references to back up his opinion, that glass, stones and pebbles if consumed are not destructive of the fast. Nor do metals break the fast, unless they are chemically diluted or pulverized and then used for medicinal purposes. However, if one swallows paper, it is the common opinion that the fast is broken.

Like all the Canon Law Studies of the Catholic University, the volume has a historical synopsis. The reader will find this very interesting, and will regret that Dr. Anglin did not go into greater detail. The commentary studies the natural fast, midnight and the Eucharistic fast, causes excusing from the Eucharistic fast, the Communion of the sick, dispensations from the Eucharistic fast, and penalties against priests who violate the Eucharistic fast. With regard to this last chapter, the author declares that the penalty of suspension from the celebration of Mass which is stated *verbis praeceptivis* in canon 2321 is a *ferendae sententiae* penalty, and as it is a vindictive penalty it requires a judiciary process. It may, however, form a reason for suspension *per modum percepti* or *ex informata conscientia*. In either case an appeal from the sentence is *in devolutivo* only. The bibliography is fair, but the index is disappointingly limited.

This very practical study promises to be a popular volume. As the editions of the Canon Law Studies are limited, it is advisable to place orders early. (Catholic University of America Press, Washington, D. C. 1941. Pp. viii + 176. Price, $2.00.)

The Catholic Truth Society of London continues to issue excellently written pamphlets. *Nazi Rule in Poland* by G. M. Godden tells the story of a heroic people, and tells at the same time how the Nazi rulers have tried to stamp out religious freedom and freedom of the mind. *Czechoslovak Catholics* tells of the same tyranny in Czechoslovakia. Confiscation of Church property, closed seminaries, priests in concentration camps, torture and suffering mark the "New Order". The author finds, however, that the people have become still further united in their faith, that the churches have never been so full nor so many people made pilgrimages to the shrines, that the Czechoslovak clergy have never enjoyed so fully the love and respect of their people. It is a sad yet inspiring pamphlet. *Leo XIII and the Social Movement* by Father Lewis Watt is a reprint from *The Clergy Review* and is an excellent study of the background to *Rerum Novarum*. It is significant that the Society in the midst of war remembers the importance of justice for the worker.

Father Clement Englert's pamphlet *Eastern Catholics* will be welcomed by those whose interest in the Eastern Rites was stirred by the Oriental Eucharistic Congress in Chicago. In six short chapters he gives a simplified and popular presentation of that involved subject. The names and origins of the fourteen or seventeen Eastern rites are given. Then follows an explanation of the clergy and marriage and differences of custom. Chapters on the ceremonies of the Mass, the Mass of the Catechumens, and the Mass of the Faithful are followed by a short conclusion, a small bibliography and a schema of the Eastern Catholic Churches giving the approximate number of members and where they are chiefly found. In the United States, Father Englert finds, there are Syrians, Maronites, Armenians, Italo-Greeks, Melchites, Rumanians, Russians and Ruthenians. It is an interesting little pamphlet and should be in the library of every study group. It will save the pastor the trouble of answering many a question, some of which would entail quite a bit of checking with Attwater, Fortesque or Janin. (The Paulist Press, New York City. Pp. 44.)

Priests who admired the works of Archbishop Alban Goodier will appreciate and cherish his last book, *Saint Ignatius Loyola and Prayer*. (Benziger Brothers, New York City. Pp. 200. Price, $2.75.) The volume also contains a well-written memoir of the author by his friend, Father Keane, S.J.

Apparently the book was not quite finished when he died in March, 1939, but he does show that St. Ignatius' teaching on prayer is not a mere insistence on "discursive" prayer, but that while he "troubles little about resolutions, what he seeks is 'the clean of heart' that he may see God, and it is the discovery of God that he makes his one criterion". It must not be understood, however, that this is merely a collection of notes. The eight short chapters are in Archbishop Goodier's excellent style. It is a book that spiritual directors will find very helpful.

There is an obvious effort to be fair and objective in *Discussion of Holidays in the Later Middle Ages*, but the reader gains the impression that Dr. Edith Rodgers is opposed to such holidays, or rather holydays, and apparently approves of Luther's opposition and, in fact, the opposition of any churchman or prince.

There is no doubt but that there were abuses connected with the observance of various holydays, and the author marshals authority after authority to establish the point. On the other hand in the last chapter she recounts how unwilling the common people were to give up these holidays, and that in England "Only with effort did poor laborers adjust themselves to the new order." Although she quotes Luther who realized that "the common people, who bore much of the toil of the world . . . needed regular days of rest, which also offered them virtually their own opportunity to assemble for the hearing of God's Word", Dr. Rodgers does not seem to appreciate that such days when masters were not able to compel labor were very much needed. She quotes, but apparently does not approve of the opinion of St. Thomas More and others that "inasmuch as the best of things are subject to abuse, it seemed to them more sensible to amend, rather than abolish, a misused institution."

Dr. Rodgers also seems to be a bit mixed up about holy days of obligation and local festivals, although she has given her sources careful study. She has done a nice bit of scientific investigation, but it lacks feeling and understanding. As a result, although she presents a great deal of evidence, her dissertation will do little to settle the disagreement as to the effect these holidays had on the social and economic life of the medieval laborer. It is, however, an informative and interesting study. (Columbia University Press, New York City. Pp. 147.)

An Introductory Manual in Psychology by Father Joseph J. Ayd, S.J., is intended as a small summary of modern Scholastic psychology, principally for students of nursing, medicine and the social sciences. In his foreword the author states, "The presentation of the matter is positive and, at times, almost dogmatic, though, of course, many of the conclusions set forth especially in empirical psychology, are disputable and not established psychological facts. Where several opinions are tenable, the author preferentially selected one and stressed it, almost to the exclusion of the others." This, one is inclined to believe, is a mistake. The beginner should not be led to believe that he has the one correct answer when it is but one of a number of tenable opinions. That is the method of teaching evolution which we criticise in certain secular colleges.

This declaration, however, makes it difficult to criticize the volume, and yet there are a number of statements that could be questioned. For instance, on page 116; "... the trend of recent therapeutics in the treatment of the 'functional psychoses' indicates that modern psychiatry is becoming convinced that even the 'functional psychoses' have a pathological etiology, and not purely a psychological one". Do they believe this, and do they state where this pathology is? After finishing the book one is inclined to believe that the psychology, psychiatry and philosophy are not tied together any too successfully, and that its philosophy will prove a bit too much for the average student of nursing. After reading the book, a medical doctor said, "It's books like this that make nurses insufferable." (Fordham University Press, New York City. Pp. x + 161.)

Books Received

PUBLICATIONS OF THE CATHOLIC UNIVERSITY OF AMERICA PRESS, WASHINGTON, D. C.

THE ALIENATION OF CHURCH PROPERTY IN THE UNITED STATES. By Rev. Edward L. Heston, C.S.C., J.C.D. 1941. Pp. xvii + 214. Price, $2.00.

THE RIGHT OF THE CHURCH TO ACQUIRE TEMPORAL GOODS. By Rev. John A. Goodwine, J.C.D. 1941. Pp. viii + 112.

THE RIGHTS AND DUTIES OF THE LOCAL ORDINARY REGARDING CONGREGATIONS OF WOMEN RELIGIOUS OF PONTIFICAL APPROVAL. By Rev. Benjamin F. Farrell, J.C.D. 1941. Pp. v + 186. Price, $2.00.

THE EXTRAJUDICIAL COERCIVE POWERS OF ECCLESIASTICAL SUPERIORS. By Rev. Anthony A. Esswein, J.C.D. 1941. Pp. x + 134.

THE EUCHARISTIC FAST. By Rev. Thomas F. Anglin, J.C.D. 1941. Pp. viii + 176. Price, $2.00.

IGNORANCE IN RELATION TO THE IMPUTABILITY OF DELICTS. By Rev. Innocent R. Swoboda, J.C.D. 1941. Pp. ix + 261. Price, $2.00.

DOWRY OF WOMEN RELIGIOUS. By Rev. Thomas M. Kealy, J.C.D. 1941. Pp. ix + 145. Price, $2.00.

PENAL ADMINISTRATIVE PROCEDURE AGAINST NEGLIGENT PASTORS. By Rev. Carl A. Meier, J.C.D. 1941. Pp. xi + 237. Price, $2.00.

THE RELATION OF THE STATE TO RELIGIOUS EDUCATION IN EARLY NEW YORK (1633-1825). By Rev. Charles J. Mahoney, Ph.D. 1941. Pp. xiii + 225.

CHARACTER CONTROL OF WEALTH ACCORDING TO ST. THOMAS AQUINAS. By Sister Francis A. Richey, Ph.D. 1941. Pp. xiii + 122.

UTOPIAS AND THE PHILOSOPHY OF SAINT THOMAS. By Sister M. St. Ida Leclair, Ph.D. 1941. Pp. vii + 120.

ESSENCE AND OPERATION IN THE TEACHING OF ST. THOMAS AND IN SOME MODERN PHILOSOPHIES. By Sister Mary D. Mullen, Ph.D. 1941. Pp. xi + 119.

MEANS OF FOSTERING THE MISSIONARY VOCATION IN THE CATHOLIC PRIMARY AND SECONDARY SCHOOLS. By Sister Jeanne M. Lyons, Ph.D. 1941. Pp. viii + 187.

FOUNDATIONS OF A MODERN GUILD SYSTEM. By Rev. Harold F. Trehey, Ph.D. 1940. Pp. xi + 204.

AN ANALYSIS OF THE ATTITUDES OF AMERICAN CATHOLICS TOWARD THE IMMIGRANT AND THE NEGRO, 1825-1925. By John C. Murphy, Ph.D. 1940. Pp. vii + 158. (Planographed.)

ARTHUR J. PENTY: HIS CONTRIBUTION TO SOCIAL THOUGHT. By Rev. Edward J. Kiernon, C.M., Ph.D. 1941. Pp. ix + 155.

A SOCIO-ECONOMIC SURVEY OF THE MARSHDWELLERS OF FOUR SOUTHEASTERN LOUISIANA PARISHES. By Rev. Edward J. Kammer, Ph.D. 1941. Pp. xii + 177.

THE GENTILE COMES TO UTAH (1862-1890). By Rev. Robert J. Dwyer, Ph.D. 1941. Pp. ix + 270. Price, $2.00.

THE CORRELATION OF ADJUSTMENT AND ACHIEVEMENT IN DELINQUENT BOYS. By Lawrence J. Krause. 1941. Pp. xiv + 74.

YOUTH IN A CATHOLIC PARISH. By Brother Augustine McCaffrey, Ph.D. 1941. Pp. xxviii + 310.

CATHOLIC CHILD CARE IN NINETEENTH CENTURY NEW YORK. By Rev. George P. Jacoby, Ph.D. 1941. Pp. xiv + 266.

THE YOUTH PROBLEM AND THE EDUCATION OF THE CATHOLIC GIRL. By Sister Aimee Ely, Ph.D. 1941. Pp. xx + 136.

BISHOP ADAM NARUSZEWICZ AND HIS "HISTORY OF THE POLISH NATION". By Sister M. N. Rutkowska, Ph.D. 1941. Pp. xii + 138.

THE INFLUENCE OF THE SPANISH MYSTICS ON THE WORKS OF ST. FRANCIS DE SALES. By Sister Mary M. Rivet, Ph.D. 1941. Pp. xii + 113.

THE FOUNDATIONS OF NATIVISM IN AMERICAN TEXTBOOKS, 1783-1860. By Sister Marie L. Fell, Ph.D. 1911. Pp. ix + 259.